MAN'S DUAL INCLINATIONS

AN ISLAMIC APPROACH

Muhiuddin Hairi Shirazi

H. DUDASHI

MAN'S
DUAL INCLINATIONS

That is man as a being of two-stage period who is thoroughly discussed in this book. The writer, from an Islamic point of view believes that this very being, in the course of perfection is supposed to pass from one stage, that is *Ṭabīáh* (animal nature or better say the cocoon stage)and bring about the innate commandership of the other stage, *Fiṭrah* (human nature or better say the butterfly stage).

Islam is of the view that none of these man's inclinations is in the rulling state, and it is up to him by which one to be governed.

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Chapter One

Man, a two-staged being

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In the Name of Allah, the Beneficent the Merciful

According to the Qur'ān Man is a being of two stages. The story of the magicians in the Qur'ān who opposed the Prophet Moses signify the two stages nature of man.

قالوا لفرعون .... ان كنا نحن الغالبين. قال نعم و انكم
اذا لمن المقربين. فالقوا احبالهم .... انا لنحن الغالبون.

> *"They said to Pharaoh: 'Will there be a reward for us if we were the winners?' He said: 'Yes, and you will then be of the favorites...' Then they threw down their cords and staffs and said: 'By Pharaoh's might, we shall certainly be the winners.'" (Sūratush-Shu'arā'/41, 42 and 44).*

The magicians' ambition was the reward, and to them the highest value was Pharaoh's might by which even they swore. But after seeing their means being swallowed up by

Moses' staff they fell in prostration:

فالقى السحرة ساجدين. قالوا امنا برب العالمين. رب موسى و هارون

"And the magicians were thrown prostrate, and said: "We believe in the Lord of the world, the Lord of Moses and Aron'" (Sūratul - A'rāf/120-122)

Pharaoh objects:

قال امنتم له قبل ان اذن .... و لاصلبنكم اجمعين.

"He said: 'you believed in him before I give you permissions. He must be your chief who taught you magic. But you shall know. I will certainly cut off your hands and your feet alternately and I will crucify you all." (Sūratush - Shu'arā'/49)

In this situation, the magicians proposed the question of returning to Allah, and only Allah's pleasure was important to them.

In the first stage man wants nothing but the reward, and sees nothing except the might of the tyrants. But in the second stage, he saw nothing but God's might and wanted nothing but God's pleasure.

Similar changes occur in other living beings. Take, for instance, the worm-stage and the butterfly-stage of the silk-

worm which are a kind of change. The cocoon-stage is a stage between the worm-stage and the butterfly-stage.

In the first stage, the magicians were in the worm-stage, and after they changed they became in the butterfly-stage. Their cocoon-stage was their reflection period before they prostrated.

The Qur'ān again says:

افلم يسيروا فى الارض .... تعمى القلوب التى فى الصدور.

"Have they not traveled in the land so that they should have hearts with which they may comprehend or ears with which they may hear? For indeed it is not the eyes that get blind, but it is the hearts which are in the bosoms that get blind." (Sūratul Ḥajj/46.

So, if the traveling in the land is regarded to be man's cocoon-stage, then "to have hearts with which they may comprehend" will be man's butterfly-stage, and the period before his traveling in the land, when "the hearts which are in the bosoms that get blind", can be regarded as man's worm-stage.

تفكر ساعة خير من عبادة سبعين سنة

"An hour's reflection is better than seventy years' worship."

"An hour" here does not mean 60 minutes. It is a moment of thinking. This very reflection, meaning the cocoon- stage, before and after the worm-thinking, is the butterfly-stage. The magicians thought for a moment and then fell in prostration. So, prostration is not of the cocoon-stage period. Actually, it falls within the butterfly-stage.

The important question, however, is labor and rebirth. This "labor" is the release from the cocoon, and the reflection is the development period. "Traveling in the land" is also like "reflection". Behavior is also of the development period. The "forty", referred to in the narrative of "forty mornings", is also a kind of development. It seems that development takes place in a flash of a lightening:

فالقى السحرة ساجدين

and the magicians were thrown prostrate (Sūratush-Shu`arā'/46) or gradually as in: يسيرو فى الارض *"traveled in the land"* or من اصبح لله اربعين صباحا "whoever dedicates forty mornings to Allah". Hence, post-development is the moment of release from the cocoon, which is taken to be a kind of birth.

The rule of *Fiṭrah* (man's human nature) or *Ṭabī'ah* (man's animal nature)

A sound theory should be able to explain all the relevant events. If it is granted that man is a two-staged being, all the religious definitions should be contained in it, and all the judgments, undertakings, agreements, policies, events and

episodes must be explainable by it. The first stage period falls under the rule of *Ṭabi'ah*, and the second stage period falls under the rule of *Fiṭrah* over *Ṭabi'ah*, and, to be a human means to establish the rule of *Fiṭrah* over *Ṭabi'ah*.

In first stage period man has *Fiṭrah*, but not in ruling state. In the second stage period also man has *Ṭabi'ah* but not in ruling state. An established rule of *Ṭabi'ah* or of *Fiṭrah* rarely takes place. Generally, there is a struggle between *Ṭabi'ah* and *Fiṭrah*, as each has its attractions and attempts. When one is dazzled by one of them and is such engaged in it that one forgets the other, one's act and word will be related to the aspect in which one is engaged at that moment, but when one is free from this stage, one regains oneself and a sort of reviewing takes place.

Any government whether in the world as a group or in a country, in a district or in a town, in an office or in a house, or even finally in a man, can be either the government of *Ṭabi'ah* or *Fiṭrah*.

Islam and blasphemy, faith and idolatry, justice and injustice, light and darkness, virtue and vice, wisdom and ignorance, this world and the Hereafter, man and God, truthfulness and falsity, honesty and dishonesty, are different aspects of the dichotomy of *Fiṭrah* and *Ṭabi'ah*, man's characteristics of a worm or of a butterfly, or the characteristics of the first stage or the second stage, whichever we may call it.

Worship, in the first stage, is a kind of hardship, and, in the second stage, it is happiness and joy, it is flying after the growing of the feathers, pleasure and ultra-pleasure. But before being feathered, it is to leap and fall down. A champion of high jumping cannot jump higher than one or two meters,

and the champion of broad jumping, after much training and exercising and preparations and remarkable half-jumps, cannot score more than a few meters.

واستعينوا بالصبرو الصلوة وانها لكبيرة الا على الخاشعين.
الذين يظنون انهم ملاقوا ربهم و انهم اليه راجعون.

"And seek assistance through forbearance and the ṣalāt, and it is indeed a hard thing except for the humble ones, who know that they shall meet their Lord and that they shall return to Him." (Sūratul Baqarah/45 and 46)

If man is a multi-staged being, his personality will differ from a stage to stage, more than the difference between two animals of different species. It can even be said that the difference of these two persons is even more than any other two animals, especially when humanity is about to bloom, but has not yet taken place, like a worm whose time of cocoon has passed and its animation is lost.

Man often describes *Ṭabi'ah* as to be a mount and *Fiṭrah* a rider. When the rider mounts, holding the mount's rein in his hand, he will be at ease, and *Ṭabi'ah* which is the mount, will be at the disposal of *Fiṭrah.*

و تحمل اثقالكم الى بلد.... لم تكونوا بالغيه الا بشق الا نفس

"And they carry your heavy loads to a land which you could not reach except with

great trouble." (Sūratun-Naḥl /7)

But if the mount's rein slipped away from the rider's grip, he would not be able to ride it, in which case the destruction of both is obvious, as the insight of the *Fiṭrah* is not found in *Ṭabi'ah*. This lack of insight itself will cause the fall into the abyss. On the other hand, as *Fiṭrah* possesses insight, it is not prepared to accompany that which lacks insight. Before being involved in any doubt, it chooses to stay away, and the deeper the mount drowns the farther the rider's distance. Imagine someone whose voice is heard, from a great distance, warning. The matter often reaches a point at which the voice of *Fiṭrah* is not heard at all. At any rate, *Fiṭrah* should have the upper hand, while *Ṭabi'ah* is to be below. In this respect, Ali (A.S.), referring to the one who neglects bidding the good and forbidding the bad, either by hand, tongue or heart, said:

يكون اسفله اعلاه و اعلاه اسفله

"...His upside will be turned down and his down-side will be turned up." (Nahjul-Balāghah/Maxim No. 375).

The perverse man is the one whose *Ṭabi'ah* has the upper hand over his *Fiṭrah*. The straight man's *Fiṭrah* governs his *Ṭabi'ah*. But how a change takes place in a man, especially a man who is ruled by his Tabiab, like Pharaoh's magicians who completely changed, and in a moment the *Fiṭrah* prevailed over *Ṭabi'ah*? It must be said that *Fiṭrah* is always

waiting for a chance to grip the rein of *Ṭabi'ah* and to control it. But attachments, like heavy burdens, pull man downwards, such that he becomes exhausted under their pressure, sometimes to the extent of loosing hope.

انا جعلنا فی اعناقهم .... فهم مقمحون. و جعلنا من بين ايديهم .... فهم لايبصرون.

"We put round their necks manacles reaching up to the chins such that they are made stiff-necked. And we placed before them a barrier and behind them a barrier and (thus) We veiled them such that they do not see." (Sūratu Yāsin/8 and 9).

Or His saying:

ختم الله على قلوبهم و .... لهم عذاب عظيم

"Allah has set a seal upon their hearts and upon their hearing; and over their sight there is a veil, and for them there is a painful torment," (Sūratu Yāsin/7).

He also says:

و سواء عليهم انذرتهم ام لم تنذرهم لا يومنون

"And it is alike to them whether you warn

them or warn them not — they do not believe." (Sūratu Yāsin/10).

And:

لقد حق القول على اكثرهم فهم لا يومنون.

"Indeed the word has proved true of most of them, as they do not believe" (Sūratu Yāsin/7).

How would the position of *Fiṭrah* be in such cases? It must be said that as *Fiṭrah* is of the same category of purity, it announces its presence and proximity in proportion to its purity, and also, in proportion to the destruction of purity, *Fiṭrah* turns away and avoids associating with man, in the same way as the pure ones are tortured by accompanying impure ones and, at last, they cut their relation with them, as if *Fiṭrah* was a bird disgusted with uncleanness and filth. Impurity is a sort of uncleanness and filth. The more the filth the higher the bird's flying away so as not to be harmed. The farther the filth is expelled the lower the flight of the bird will be.

From another aspect, man's body has a shell and his truth has a kernel. Though the walnut shell does not sometimes appear beautiful at the first glance, but when it is cut open its kernel is quite good. Sometimes the shell is sound and beautiful, while what is inside it is rotten, diseased and hollow. The saying that the truth of man is tantamount to the kernel of a walnut, is based on an evidence in the Qur'ān, i.e.

Ya ulil albāb ياولى الاباب

"O men of acumen!

Albāb is the plural of *lub*, which means: kernel, heart, mind, and in men it is acumen

ان فى ذلك لذكرى لمن كان له قلب

"Therein surely is a reminder for him who has a heart." (Sūratu Qāf/37)

The ones who can be reminded are those who have their hearts alive, not dead.

افلم يسيروا فى الارض .... تعمى القلوب التى فى الصدور.

"Have they not traveled in the land so that they should have hearts with which they may comprehend or ears with which they may hear? For indeed it is not the eyes that get blind but it is the hearts which are in the bosoms that get blind." (Sūratul Ḥajj/46)

Those who regard the land a journey and travel in it will have a heart which has ears and hears and eyes which see.

It is not a question of the blindness of the eyes; actually, it is a question of the blindness of the heart which is in the bosom.

ختم الله على قلوبهم و .... لهم عذاب عظيم

"Allah has set a seal on their hearts and on their hearing, and over their sight is a vail and for them there is a painful torment." (Sūratul Baqarah/7).

ان شر الدوآب عند الله الصم البكم الذين لا يعقلون

"The worst of animals in Allah's sight are the deaf, the dumb who do not reason." (Sūratul Anfāl/22).

Man's truth, anyhow, is his heart, his *lub* or kernel, and the body is the skin, the shell. Man's inner being or his truth is like water and his body like foam.

.... فاما الزبد فيذهب جفاء و اما ماينفع الناس فيمكث في الارض ....

"...as for the foam it passes away as worthless, but as for what is useful to people remains in the earth." (Sūratur-Ra'd/17)

This body is the foam which quickly subsides, but man's humanity remains. Man's truth and his heart are like a good tree...

اصلها ثابت و فرعها فی السماء تؤتی اکلها کل حین باذن ربها

"...whose root is firm and its branches are in the sky, giving its, fruit every season by permission of its Lord." (Sūratu Ibrāhim/24-25)

But the body is:

کشجرة خبیثة اجتثت من فوق الارض مالها من قرار

"...like an evil tree pulled out of the earth's surface so it has no stability." (Sūratu Ibrāhim/26).

When *Ṭabi'ah* becomes self-determined, it is like a blind man who draws his hand out of the hand of his guide and detaches himself from him, sending him away. When the heart finds its chance to grow, it will be the best seeing and hearing guide. Any how, *Ṭabi'ah* is practically blind, while the heart is a potential seer, hearer and speaker. The heart's move from potentiality to actuality is its travel in the earth.

The body is a shell, inside which the *Fiṭrah* has to bring the heart to actuality.

Man's Monotheist *Fiṭrah*

The important thing is to know the structure and function of this movement, how it starts and goes forward, what its conditions are and what stops it, where its destination is and how it is in each stage, what its diseases, plagues, parasites, microbes and viruses are, how it should be vaccinated and protected, and how it must be looked after during each stage until it reaches the arena, what its sanitation is and who its educator is. We are to start from:

قلوب يعقلون بها

"Hearts with which they may comprehend." (Sūratul Ḥajj/46)

which are the result of a round of traveling. Without such a traveling in the land they would be:

صم بكم عمى فهم لا يعقلون

"deaf, dumb (and) blind, hence they do not understand" (Sūratul Baqrah/171)

That is they are at a crossroad: either the heart attains to actuality and its senses are activated, or it loses the opportunity and the diseases of the heart destroy it:

فى قلوبهم مرض فزادهم .... بما كانوا يكذبون

"There is a sickness in their hearts, so Allah adds to their sickness and they shall have painful torment because they were lying." (Sūratul Baqrah/10)

For the heart and *Fiṭrah* lying is like burning fire, which is invisible in this world due to the curtain which is between man and these matters, a barrier between him and his internal condition. But in the other world, in the Hereafter:

فكشفنا عنك غطاءك فبصرك اليوم الحديد

"We have removed from you your veil, so your sight today is sharp." (Sūratu Qāf/22)

As the veil is removed the pains become visible, whether fire, serpent, or scorpion, all are true, all the poisons and fires are very true. If man gets out of negligence, just for a moment, in this world, he will be afraid of himself. An aspect of such fear is like the student who is not prepared for the examination feels confused and anxious, while the other who is prepared for it feels no anxiety. One of death's differences in respect to the believer and the disbeliever is this preparedness and not preparedness:

قل يا ايها الذين هادوا....ان كنتم صادقين. ولا يتمنونه .... و الله عليم بالظالمين

"O you who are Jews, if you claim you are Allah's favorites to the exclusion of other

people, then desire death if you are truthful. And they will never desire it because of what their hands have sent before. And Allah is aware of the wrongdoers." (Sūratul Jum'ah/6 and 7)

In fact man may reach a point where death will be his ultimate desire, not because he has severed his connection with this world, but because he gets frightened and is filled with apprehension about negligence, falling once again, and because of the hardships of life, the growing of wings and feathers and the difficulties of flying high in the narrow sky of the world.

Lying not only aches the heart, it burns it as well. As lying means different kinds of hypocrisy and pretensions and the like which also ache the heart. If the heart is alive in this world, it will be hurt by such matters and compels its owner to be reformed. Why do those who, after committing a major sin, insist upon receiving their punishment? Nobody knows anything about them. But their hearts were alive, and thus, God's pleasure appeared to them worthier than life. When a committer of a major sin was like this, how would the status of the loftier and better people be? On one hand, it is a truth that by having an alive heart one seeks God's pleasure, and that the precepts offered by religions are intended to take care of the heart. On the other hand, religion connects the inner being of man with his Lord — a reciprocal connection in respect of the religion's incumbent duties. This connection is vital to the heart. Whatever is forbidden by religion is a deadly poison for the heart.

As the discussion goes on about government, every gov-

ernment which has a divine foundation will be a refuge and a securing position for the submissive heart and brings an opportunity for development. Every government, except that of God, or, in other words, every despotic government is a prison, a torture and a death for the heart, since the heart stems from the divine government and it cannot be in harmony except with it. This monotheist *Fiṭrah*'s situation is the contrary of the situation of man's *Ṭabi'ah*. This *Ṭabi'ah* is derived from individuation. Whoever can guarantee the limits of his individuation, will be agreeable and, to protect his existence, he will be ready to cooperate with any power, no matter how much corrupt it may be. Consequently, when the issue of freedom is raised there appears a question: Whose freedom? Whose welfare, perfection, comfort and dignity? The one in conformity with *Fiṭrah*, or the one in conformity with *Ṭabiāh*? Man's conformity with *Ṭabi'ah* is in the first stage, and man in conformity with *Fiṭrah* is in the final stage.

If the man in conformity with *Ṭabi'ah* had, from the beginning, no dignity, no perfection and no comfort such that *Ṭabi'ah* was burnt out, the man in conformity with *Fiṭrah*, who sprouts out of it, cannot be of good growth, prosperity and vividity.

A narrative says:

الولد امیرسبع سنین و عبد سبع سنین و وزیرسبع سنین
ثم خل سبیله

"Abay is a prince for seven years, a slave for seven years, a minister for seven years, then let him go"

In the first stage man is in conformity with *Ṭabi'ah*. If he does not become a prince he will not be able to develop and show himself up.

It is the first shell which must be protected so that the second stage, which is the growth of *Fiṭrah*, buds sound and healthy out of the shell. Yet, care must be taken lest the bud of *Fiṭrah* should be burnt out at the expense of the growth of *Ṭabi'ah*. The bud of *Fiṭrah* must be kept away from matters contradicting it, or the matters which *Fiṭrah* is against them.

The question of the child's being a prince in his early years is because the child during the said years is too weak, and if he is not treated as a prince he will not dare express himself, and fear from others will so frighten him that he loses his self-confidence and understanding, and even without having a particular belief he makes it practical. So, his knowledge is separated from his acts and becomes contentless, frivolous and empty. Sometime he may does things in which he does not believe, and what he believes in he never does, due to his fear which causes him to be alien to himself. But after the first seven years, it will be the time for curbing his tyranny to certain limits. In this case his obedience of those who obey *Fiṭrah* will provide the opportunity for a *Fiṭrah* viewpoint and for his *Ṭabi'ah* to get accustomed to obey his *Fiṭrah*. In this stage, however, as his *Fiṭrah* is still green, its course will take shape through depending on others and imitating them. The light of his *Fiṭrah* together with the light of the *Fiṭrah* of the others, will be a guide and *Ṭabi'ah* will be obedient to the *Fiṭrah* which has been helped by the *Fiṭrah* of the others. Within these seven years *Ṭabi'ah* lies in the bed of *Fiṭrah* and *Fiṭrah* grows inside the shell of *Ṭabi'ah*. *Fiṭrah* specifies the

direction of the movement of *Ṭabi'ah*, while *Ṭabi'ah* specifies the field of the movement of *Fiṭrah*, like the mount which takes the rider forward.

When the child reaches his 14th year of age, it will be time for *Fiṭrah* to decide, since the bases for giving opinion and deciding have developed in him, and he himself is able to find out his way. In this stage if *Fiṭrah* is imposed, it will be like forcing a fetus from being delivered after having completed nine months in the womb and trying to keep it there — a procedure which is dangerous to the fetus and to its mother. Now, as being born only after staying six months in its mother's womb is improper, its staying there for more than nine months is also improper. The next stages of development are the same. It is improper to leave the child to himself before reaching 14 years of age. Similarly, to expect from him indisputable obedience after his 14 years of age is improper, too. In this stage he must be consulted in order to let him feel responsibility. This state is like his princehood period before the age of 7, with the exception that a minister advises and suggests, while a prince only commands and gives orders. The child's ministry in this stage is a real one, while his princehood during his first 7 years is simulatory. After his 7 years ministry and obtaining enough experience, he is to form a family and be independent. If he stays longer in his parents' family life, he will be quite like the staying of a fetus in the womb after the passage of 9 months. In 14 years of age nature reaches its peak and sex instinct matures. It is in these 7 years that youth's passion and sex instinct flare and reach their ultimate maturity, as if the mount is fully prepared for distant journeys according to the rider's

competence. During this period *Fiṭrah* examines the world, and it is possible that it reaches at a final result, that is, it may not find the life of this world sufficient for itself, and tries hard in pursuit of a loftier objective in the life of this world. Maybe he will be successful in attaining to the position of servitude, that is, he may feel that except servitude there is nothing becoming of him, of his mate and of man, he may feel that monarchies, compared with servitude, are but wasting time, and servitude, compared with monarchies, is like a precious stone besides a glass bead or a piece of earthenware. If he reaches such a discovery, and can go ahead despite the attractions and the attempts of the others, he will be moving from the stage of *Ṭabi'ah* to the stage of *Fiṭrah*. That is, his *Fiṭrah* will be flying high, dragging his Tabiab behind, plucking it out of its place and taking it with him, such as a bird flies high with its body. It is in this state that to fight for the sake of Allah seems dearest to him than wife, children, father, mother, business, position and abode. It is then that he becomes a human and his heart's eyes, ears, intellect, tongue, aspirations, ambitions, hopes, love and all his heart's affairs become active. Then he can offer pure yield.

اتبعوا من لا يسئلكم اجرا و هم مهتدون

"And follow him who asks you no reward and they are guided." (Sūratu Yāsin/21)

Before overcoming *Ṭabī'ah*, the question of reward was everything, though the grades and limits differed. Some take money to be the reward, others regard dignity, power, win-

ning competitions, leading people, superficial control over bodies or over hearts, which is much more important, because the spiritual desire seeks a greater presidency than that of material desire. In many instances the possessors of spiritual desire curb all material desires and for years prohibit themselves from the pleasures of sleep and food in order not to discern a rival in their way. Anyhow, all these are types of asking reward, and the result of the one who asks rewards is destruction.

Fiṭrah versus *Ṭabī'ah*

Let us return to the question of transferring from *Ṭabi'ah*, which asks for reward while *Fiṭrah* is a soaring lover. When Tahiab reaches its perfection, and man tested all pleasures, his sound *Fiṭrah* finds all the merits of *Ṭabi'ah* mean, as it finds in it a kind of annihilation and decadence. *Fiṭrah* would not be satisfied with less than survival and eternity. Within this interval it looks at every material thing, every material objective, and regards it worthless because of its mortality and perishbleness. It sees everything, but chooses none of them. It watches and wants, but, supposing that it thinks of ruling over all the hearts of the people, still it will not be satisfied. At least this halt of man is the end of the stage of *Ṭabi'ah*, and the beginning of entering the cocoon of thought. It is possible that the period of staying inside the cocoon can be long or short, but it is inevitable, similar to the heat below zero which cannot reach a higher degree without passing the zero. It may stay on the zero for a long time or a short time.

In the stage of liking nothing, since nothing of what is liked by *Ṭabi'ah* is liked by such a man, as, actually, it is

Fiṭrah that buds and announces inadicate desires. All *Ṭabi'ah*'s suggestions to convince *Fiṭrah* are insufficient. At this time, the worm refuses to eat the leaves and wants to spin a cocoon around itself. In the metamorphosis of the worm, it turns into a butterfly. In man, the intention takes him from the physical to the metaphysical sphere. The potential *Fiṭrah* is transformed in to actual *Fiṭrah*. When the intention is directed to *Ṭabi'ah*, Tabi'ah would dominate *Fiṭrah*. *Fiṭrah* under the cover of *Ṭabi'ah*, like the fire under ashes, because the *Ṭabi'ah* intention is a guidance for *Ṭabi'ah* and freezing for *Fiṭrah*. If in this situation *Fiṭrah* does not freeze it will be destructed. It is in the interest of *Fiṭrah* to enter into a hibernation, otherwise intense cold and freezing will kill it. In this state it starts twinkling just not to die out, and is covered in order not to be hurt by strikes. The stage of man's carelessness is like the freezing state and the sleeping of *Fiṭrah* for fear of decaying and dying, as if the angel of *Fiṭrah* keeps away from the devil of *Ṭabi'ah*, so that the smell of the pollution of the *Ṭabi'ah* may not annoy it. Man, in this state, talks with *Ṭabi'ah* tongue, thinks with *Ṭabi'ah*'s, thought, moves with *Ṭabi'ah*'s desires, as if, like a worm, is thinking of eating the leaves, which is the very stage of reward-worshipping. When the intention stems from metaphysics and desire metaphysically, that denotes that desire is stemming from *Fiṭrah*. When desire actualizes, *Fiṭrah* gets a degree of actuality then it is time for the intention of metaphysics to be materialized.

The Blooming of Intention in Man's *Fiṭrah*

If a the supernatural intention blooms in man, *Fiṭrah* will

wake up from its sleep and comes out of freezing, and man moves from his mean natural life to the sublime life. In this state *Ṭabi'ah* shifts from leadership to subordination. Now, the stronger the nature the bigger man's effect and efficiency, despite the fact that to halt such a *Ṭabi'ah* by *Fiṭrah* is in need of more experience and knowledge. However, the state of *Fiṭrah* ruling *Ṭabi'ah* is like the state of the transformation of the worm into a butterfly, not that when the worm dies, or when there is no butterfly at all, but a worm, which was formerly willful, and butterfly, which was frozen within the frame of negligence, then it came out of the cover and the frame, and the worm bridled itself. When this *Ṭabi'ah* puts itself at the disposal of *Fiṭrah*, it is illuminated by the light of *Fiṭrah* and takes its color from it and becomes sacred. The body, which is the abode of *Ṭabi'ah*, becomes sacred, too, in the same way that the body of an Imam's son, being the son of the Imam, is blessed. The body blesses the grave, the grave the tomb, the tomb the vestibule, the vestibule the shrine, the shrine the courtyard, and the courtyard blesses the town in which the sone of the Imam is buried, and peace be upon them all.

In this situation, when the light of *Fiṭrah* illuminates, man's acts become blessed. In the month of *Ramaḍān* (the month of fasting), *Fiṭrah*, by way of obeying Allah, makes *Ṭabi'ah* taste hunger, and *Ṭabi'ah*, which dislikes hunger and thirst, obeys and follows the rule of *Fiṭrah*. In the said month, when *Fiṭrah* rules *Ṭabi'ah*, whatever *Ṭabi'ah* does, it ascribed to the commander, *Fiṭrah*, since intention belongs to *Fiṭrah* and metaphysics, even though the agent is *Ṭabi'ah*, hence it is said:

نومكم فيه عبادة و نفسكم فيه تسبيح

"In your sleep there is worship and in your breath there is glorification."

Now, if the rule of *Fiṭrah* over *Ṭabi'ah* continues, there will be an opportunity for *Fiṭrah* to come out of its cover and frame, and with limbering up to animate itself and become tender and active. *Ṭabi'ah* which is accustomed to self-governing, by obeying the grinding light of *Fiṭrah* becomes accustomed to it. Substituting *Ṭabi'ah*, customs and changing the state of *Fiṭrah* from sleep, lassitude and languidness into wakefulness, animation and motion, is like a rider whose leg is hung in the stirrup and the running horse drags him hither and thither, breaking his bones, but now his bones are set and he is recovering, and once again, by Allah's might and power, is riding his horse, spurring it along. Although overcoming a horse without a trainer is difficult, yet one has to know that in the system existing between *Fiṭrah* and *Ṭabi'ah*, any external interference can be done quite easily. But freeing the system from external interference seems rather difficult. Putting coins in the (children's) saving boxes is quite easy, but to take them out is not so. If somebody tamed the nature and helped the rider and let him depend upon himself, what would happen? If the taming of the horse was dependent on external interference, what would happen? Although dependence on the factor produces light, yet, if dependence was eternal, it would be more difficult. As a matter of fact, the tutor must have foretold the way for giving up interfer-

ence. The (poet) Nizami says:

Whenever you first enter into a work,
pave the way for coming out of it.

Generally speaking, those who woke up without interference could better keep their wakefulness. If, instead of interference, there can be admonition, awakening, justification, lighting the path, familiarity and tasting the sweetness of light, it would be a better run, especially if the humane relations of the aware *Fiṭrah* stir affection, just as when *Ṭabi'ah* at eyeing the *Ṭabi'ah*s of the male and the female, is aroused and the bases of the knowledge of the sexual-instinct are illuminated by the sparks of these matters. In this respect, even the difference between man and animal cannot be a barrier to readiness for excitement. Concerning the wakefulness of the Fiṭri sentiments, the relations between two lively *Fiṭrah*s have their effect on a third witness.

The connection between the Imam and the Ummah

The connection between the Imam and the Ummah is rooted in *Fiṭrah*. Discerning the affection of the Ummah for the Imam moves the others to have similar affection. The event of 'Ashūrā' signify the connection between man and God, which is related to *Fiṭrah* which grow into vast changes at the social and individual levels. Witnessing the connection between man's *Fiṭrah* with the truth of being awakens the connection between the observer's *Fiṭrah* with the truth of being. The recent awakening in the world of Islam denotes a kind of popular incitement and a re-awakening, which are

brought about by seeing action. Action has a sort of fragrance which is smelled by *Fiṭrah* and is more eloquent than the speech of a human being, as its root is in the truth. In wars, it is the sacrificing acts of the sincere generous ones that increases the wave of self-sacrifice. The one who is sincerely a pioneer in his act till he brings it to an end awakens the others' sensation. Anyhow, the human *Fiṭrah* enjoys a special way of growth and development.

من عمل صالحا من ذكر او انثى و هو مومن فلنحيينه حياة طيبة....

"whoever does good, whether male or female, while a believer, We shall make him live a good life." (Sūratun-Naḥl/97)

A Good Life

What is a good life? How was the life before, such that after doing good faithfully, it becomes a good life? The butterfly's life is from the silk-worm, i.e. the second stage of a human life. A man coming to second life realizes who man is. A man living in the first life is nothing but a silk-worm. The difference between the life of a silk-worm and the life of the resulting butterfly, is very much less than the distance and difference between man of *Ṭabi'ah* and man of *Fiṭrah*. How is this good life obtainable? When man performs a good deed with sublime intention and without expecting reward, *Ṭabi'ah* falls under the rule of the *Fiṭrah* so as to bring about such a deed. The next life is the liberation of the organs of *Fiṭrah* from the binding shell and veil. Here is a new man with a new life and new organs and stature. The man of

Fiṭrah lives behind the curtain of the man of *Ṭabi'ah*. In the mirror only the man of *Ṭabi'ah* is seen, while the man of *Fiṭrah* is hidden. It is this very man who studies the hidden world and is aware of other questions. This butterfly is behind the worm, as if it lives in the worm's shell. The body, which is the worm of the butterfly, can be seen in the mirror, but not the butterfly. Accordingly, those whose butterfly of existence has been brought to life, hidden behind the worm of the body, find one another and talk to each other. Even from distances of cities and continents, or more, they have their connection. This is not a matter of mystery, because the light of *Fiṭrah* is the same light of the truth of being, and the truth of being encircles place and time. All the discussions, disputes and commotion in the world's expanse are caused by this question. All man's problems are originated from not knowing man's spirit, his existential position, dimensions and limits of perfection. From this noteworthy aspect appear exudations which cannot be explained with the existence of man's body, worm: "From a pitcher nothing oozes out save what is therein."

There are powers, such as hypnotism and telepathy, which are capable of suggesting and foretelling of, more or less, a thousand years, in particular persons. Others possess the ability of self-sacrificing and welcoming death. This is seen in great men and in their followers. There is, as well connections and communications between great men of centuries before with their followers. All these are specimens of the oozings of the butterly hidden in the shell of the human body. This is the said good life compared with the worldly life.

If man's worm aspect has worldly life, knowledge and sensation, his butterfly aspect will have different life, knowledge, durability and sensation. The question is that as long as man has not yet stepped out of his worm-like stage of existence to his butterfly-like stage of existence, he would not be able to believe what he is and that his life is a multi-staged existence. As such, those who became butterflies, yet still covered with the worm envelope, causing particular procedures, could hardly be in harmony with the others, because their butterfly-existence had not transformed from potentiality actuality, from a bud to a tree. Faith and religious precepts to a man in the worm stage are dumb, tiresome and vague. It is the nectar of the flowers which is specially for the butterflies, while disliked by man's worm-existence.

If the nectar of the flowers is put before a silkworm, it turns to search for leaves, which are its suitable food. During the worm-stage, man is a reward-worshipper, but when he becomes a butterfly he is no longer so.

اتبعوا من لا يسئلكم اجرا و هم مهتدون

"Follow those who ask you for no reward and who are guided." (Sūratu Yāsin/21)

This reward is what the magicians, with their worm-existence, were looking for.

فلما جاء السحرة فرعون قالوا.... كنا نحن الغالبين. قال
نعم و انكم اذا لمن المقربين

"The magicians came to Pharaoh (and) said: (shall) we have a reward if we overcome(?) He said: Yes, and you will be of the favorites" (Sūratul-A'rāf/113 and 114).

The body is needy, and the mulberry leaves are its reward. Everybody's worldly reward suits his own condition. Pharaoh, due to the homage paid to him, cares for his pride, and in order to preserve it he commits so much crimes:

اخذته العزة بالاثم

"Pride carries him off in (his) sin" (Sūratul Baqrah/206)

His retinue, standing before Pharaoh, look for their own pride, and the chorus, thinking of pride, sit in front of the elite. All the governments which emerged among the people under the rays of worm-feeling, ruled over events and the power of the mechanical movements of all reward-worshippers. Fame, being loved, superiority and priority are forms of rewards which are regarded as a moving power. Some regard them necessary for life, continued attachment and perseverance. But a butterfly-man is in no need of all these kinds of rewards.

The Imam Ali (A.S.) , concerning the prophets, says:

لكن الله جعل رسله اولى قوة فى عزائمهم و ضعفة من
حالاتهم مع قناعة تملأ القلوب و العيون غنى وخصاصة
تملأ الابصار و الاسماع اذى

"But Allah made His prophets strong in their determinations and gave them weakness in appearance, together with contentment that fills the hearts and the eyes with affluence, and a want which fills the eye and the ears with pain." (Nahjul Balāghah/sermon No. 192)

The messengers of Allah, who appeared poor in appearance (clothes, abode, food, friends, etc.), were firm in their resolutions and determination such that they could never be threatened or induced. Their apparent life spoke of poverty and need such that no eye could see, and no ear could hear, their hard conditions. Nevertheless they were contended as fully satisfied people. This is that very butterfly which would never buy all the mulberry leaves for a small coin, since it is already satisfied. It is that butterfly which cannot be deceived by worldly rewards and gifts, because its transaction is with someone else, and its business partner is somewhere else, while the worm-man performs nothing unless it is instigated by showing off himself and his group as powerful, or by life-struggle individually and collectively, which he finds sufficient for his deeds and conduct. To explain the acts and movements of a butterfly-man none of these researches is sufficient.

When Pharaoh threatened the prostrating magicians to a horrible and brutal death, they retort:

.... فاقض انت قاض انما تقضى هذه الحياة الدنيا ....

"Decide whatever you are going to decide,
as you will only decide this world's life"
(Sūratu Ṭā Hā/72)

Those magicians have attained to a feature of life which they could compare with no attractive worldly rule. They knew that Pharaoh's despotic rule was continued only to the life of this world. Where was that other life which caused them to forsake this worldly life and neglect Pharaoh's threat? When one is indifferent to this world's life, the rewards, whose values are limited to the life of this world, will also be worthless to him. They were the very ones who, a moment before, while starting their program, said:

و قالوا بعزة فرعون انا لنحن الغالبون

"...And said: By Pharaoh's might, we shall certainly be the winners..." (Sūratush-Shu'arā'/44)

They thought of no graver oath than Pharaoh's might. Now what happened to this might that they dared say such a thing as: "do whatever you can do"?

قالوا لا ضير انا الى ربنا منقلبون

"They said: No harm, we are certainly going back to our Lord." (Sūratush-Shu'arā/50)

It does not matter if we are killed, what matters is our proceeding towards God. At present our goal is God and to him is our return, so no argument is fruitful. Before seeing

Moses's staff and his victory, they were thinking within a limited world. But when they saw that Moses's staff swallowed all their instruments, a door of another world was opened to them. They saw themselves in a new sphere displaying a power above that of Pharaoh's. They have prostrated before a Sultan who has humiliated Pharaoh's kingdom, and so, at the presence of that Sultan they were indifferent to Pharaoh's rule, which became subordinated to a new domain through whose windows the light of Moses's staff was glittering. Simultaneously with seeing a new world and a new domain, their new desires showed up, as ideologies stem from world outlook. Their world outlook and desires changed. They used to live for other desires. Their former desires, based on their former world outlook, had their values, but the world of this life lost its value at receiving a lightening from another world through the window opened by Moses's staff. Therefore, their life, which was valuable within the frame of this world values, became worthless, as Pharaoh's kingdom and their own worldly lives lost their magnificence. In this situation they acted brazenly towards Pharaoh, and indifferently towards their worldly life, as their eyes and hearts were upon the new sultan whom they have recently known.

فالقى السحرة ساجدين . قالوا آمنا برب العالمين. رب
موسى و هارون

The magicians were thrown prostrate, and said: "*We believe in the Lord of the world, the Lord of Moses and Aron.*" *(Sūratul A'rāf/120-122)*

Thus, in fact, the butterfly of man's existence behind the

bodily frame of his worm existence, is always ready for flight. The small world's magnificence and pomp must break down so that man may separate from the frame of his worm-existence, and his true butterfly-existence show up openly.

How is that in a single moment the butterfly, hidden behind the worm, speaks out? An hour before the magicians were speaking with the tongue of the worm, and now they are speaking with the tongue of the butterfly. That was the butterfly, but behind gazing at the beautiful world it was neglected. An eye gazed at the illusions of this world's life, unaware of a higher place. When the lightening of this world's life is extinguished, and when a higher power in the new opportunity appears, it will be the turn for the butterfly side of man to manifest itself and to announce itself as a mature being, taking its position and neglecting its former worm-existence for whose sake it used to accept all kinds of servitude and humilities. It then chooses, in its new situation, the way to its goal and desire. Its new desire in the new world is:

انا نطمع ان يغفر لنا ربنا خطايانا ان كنا اول المومنين
.... و ما اكرهتنا عليه من السحر و الله خير و ابقى

"We hope that our Lord will forgive us our sins." (Sūratush-Shu'arā'/51), "and the magic to which you compelled us." (Sūratu Ṭā Hā/73)

Yes, they want their sins to be forgiven. This is their immediate desire. One of their sins is the witchcraft which Pharaoh forced them to practice. During their worm-stage they did not feel being compelled. They thought it a kind of

give-and-take business. Now they realize that it was nothing of the kind. Actually, they had been brought up for it. Their opinion had been bought off, or the others' opinion had been sown in them. Therefore, the question of man's second stage of life, his butterfly real life, has its particular outlook, through which freedom is seen from a realistic corner, to the effect of keeping man in the worm-stage and engage him in gifts, rewards and the like, as a prominent example of compulsion. Yet, as long as one lives within a series of rights and hierarchy and within the attractions of a system, one will judge according to the tradition of that group, and talk within the norms and traditions of one's community. As long as one is inside the system one is unaware of its reality. Whenever one begings breathing in a free and open air, one will become aware of the snare in which one is captured and the trap set for one. It seems as if it is an anesthetic drug, and as long as it is used and heeps its effect, one will not be able to realize the truth of the questions. The incident of the change that happened to the magicians shows that man possesses an ultra-life essence which he loses due to the difficulties of living and the complicated despotic system. When such a system scatters, it is then that man regains his identity, and it is then that he speaks out and judges.

It is possible that this regaining of the identity, retaining of the dignity, returning to the original essence, and the scattering of the arrogance of the system of sustenance, and the circle of the tyrannical worldly action, burst out in a twinkling of an eye, in which case freeing the human identity happens in a burst, too. It is also possible that the transfer from the worm-stage of life to man's hidden butterfly-stage,

and the release from the envelope of attachment to this world's life may take place gradually and within a long period of time. It is not a question of time, long or short, because the whole long-time change can be pressed in a dreadful squeeze and burst out in a moment, since the original question is the disruption of the arrogance of the worldly life. Those magicians were the chiefs and the scientific experts of their time, and, naturally, they did know the dimensions and limits of witchcraft, and they need not refer to others to distinguish witchcraft from non-witchcraft. When all their tools were swallowed by a transformed staff, all their fabulous powers collapsed, and with them fell down Pharaoh's power and majesty which were supported by the same magicians. Both of these powers were pulled down, while the divine power was manifest through Moses and Aron. The original identities of these men simultaneously appeared from behind the curtain of negligence, and man fell down in prostration, became free, and broke off his chains, and announced his opposition against the term of his captivity.

However, the situation was such that the magicians were sure that there were another world and a higher god, and that Pharaoh had no evidence to prove his deity. Pharaoh's deity broke to pieces, because the only thing which had prevented them from accepting the invitation of Moses and Aron was Pharaoh's claim of deity. This was the original form of the case. Now Pharaoh's deity broke down and the deity of Moses's and Aron's God was proved, as this had formerly been decided upon.

Fiṭrah's Want and *Ṭabī'ah*'s Want

و قد افلح اليوم من استعلى

"Whoever is uppermost in this day will be successful. (Sūratu Ṭā Hā/64)

As the manifestation of rightfulness appeared in the form of power, the divine force of this miracle overshadowed Pharaoh's power and set the magicians free. The question is the difference between Pharaoh and the magicians. The first difference is in recognizing witchcraft. According to the experts, the original question is, of course, not witchcraft. The case should have been regarded as closed up, and Pharaoh, like the magicians, should have accepted that the difference, in this stage, is awareness, directly or indirectly. The second difference is that Pharaoh did not accept this while the magicians did. How is that Pharaoh did not become free? The answer is in the magicians' statement:

.... وما اكرهتنا عليه من السحر

"...and the magic to which you compelled us." (Sūratu Ṭāhā/73)

Their profession of witchcraft was imposed upon them by Pharaoh, directly and indirectly, though here, it seems, that the indirect imposition is meant. So, it is natural that on the failure of magic, both the magicians and Pharaoh would be subject to blame on the part of the people. But as the human *Fiṭrah* was still alive in their existence, *Fiṭrah* was freed and

prostrated. But Pharaoh, who had actually lost a weapon at the defeat of the magicians, and so became subject to questions, still had some branches of power active. Hence, when he sees the magicians prostrate, says to them:

امنتم له قبل ان اذن لكم.انه لكبيركم الذى علمكم السحر

"You believed in him before I give you permission. He must be your chief who taught you magic.."(Sūratu ṬāḤā/72) or

ان هذا المكر مكرتموه فى المدينه لتخرجوا منها اهلها فسوف تعلمون

"This is a plot which you have devised in the city so that you may turn out of it its people but you shall know." (Sūratul A'raf/123)

So, he resorted to his power and to accusing and planning, since his attachment to his dignity did not allow his *Fiṭrah* to wake up.

On the other hand, years before he had issued his order to kill all the males of the children of Israel, and the killing continued for years. As such an act is regarded displeasing to the *Fiṭrah* it was completely covered, and he was dismissed by his *Fiṭrah*. What was wanted by the magicians was different from what was wanted by Pharaoh. The magicians wanted a mighty (being) who was not the same as that wanted by Pharaoh. Reward was the motive of their dormant period. When it became clear that Moses's staff was from another world, and when a window from the other world

opened to them, they recognized their original want, a mighty (being) whom they found to be what they wanted. But Pharaoh's want, i.e. his power and might, was still intact. When Pharaoh was about to drown, said:

.... حتى اذا ادركه الغرق قال آمنت .... الان و قد
عصيت قبل و كنت من المفسدين

When drowning overtook him he said: *"I believe..." Now! While hitherto you disobeyed and were of the mischief makers! (Sūratu Yūnus/90 and 91)*

Pharaoh's veil was thicker than that of the magicians, because theirs was torne off by a lightening from a superior world. The magicians' world outlook broke at witnessing a miracle whose depth could not be fathomed by means of the then current world outlook and could not fit in their own world outlook. The truth of that miracle could not be fit in Pharaoh's world outlook, either, but by denying it he tried to keep to his own world outlook. The magicians were, in fact, not obstinate, purposeful nor bad, as otherwise, Pharaoh's threat could have affected them:

فاستخف قومه فاطاعوه انهم كانوا قوما فاسقين

"He belittled his people and they obeyed him, they were a transgressing people." (Sūratuz-zukhruf/54)

They obeyed Pharaoh as a result of his belittling them covertly by way of inciting, and overtly by threatening. Formerly they did not obey the light of their reason and the or-

der of their *Fiṭrah*. They had confined their *Fiṭrah* to the prison of torture or even apparent execution. Yet the magicians were not obstinate and their *Fiṭrah*s was the fire-underashes, which, at seeing that miracle, became free, and they returned to Allah. If the magicians had been transgressors, they would have surrendered to Pharaoh's threat. It is of man's *Ṭabi'ah* to surrender to force. Force is a vessel and *Ṭabi'ah*, a liquid which takes the shape of its vessel, because *Ṭabi'ah* looks after something which is its salvation, life and dignity. *Ṭabi'ah* cannot see beyond this world's life. What is beyond this world's life falls within the seeing range of *Fiṭrah*, not *Ṭabi'ah*. It is man's selfishness, which is the appearance of the worldly life, and, keeping ties with worldly embellishments, causes transgressing innate disposition and divine light. Today he clashes with the internal proof and light, and tomorrow, on the basis of this impudence, he faces the external proof and light, whatever it may be.

Ṭabi'ah and *Fiṭrah*

Meanwhile Pharaoh has some groups to follow him, groups who had already killed in themselves whatever was unnatural and whatever was a metaphysical motive. That which Pharaoh wanted from them was not difficult for *Ṭabi'ah*, but for *Fiṭrah* it was regarded a difficult run, since it was, then, inactive. On the contrary, whatever apparent proofs are wanted is difficult for *Ṭabi'ah*, but it is not so for the *Fiṭrah*. When the prophets and the tyrants stand face to face and act, the tyrant, who is the manifest of *Ṭabi'ah*, attracts the naturalists by ways of belittling, threatening and inducing, and their attraction will be in proportion to how

deep they have been drowned into *Ṭabi'ah*. The prophets are the manifestation of the *Fiṭrah* and attract to themselves other active dispositions, which will follow the prophets in proportion to their activity. The prophets tone is acceptable to the people of *Fiṭrah*, but to the people of *Ṭabi'ah* it is difficult. On the other hand, the tyrant's wants are easy for the people of *Ṭabi'ah*, and impossible for the people of *Fiṭrah*. After a while the two groups' acts become distinguishable, and often there may be a son, a father and mother, stand facing one another. Often men see themselves in the middle of internal disputes, arguments and conflicts between *Ṭabi'ah* and *Fiṭrah*. If the *Fiṭrah* gets help it will overcome *Ṭabi'ah*. If there is no help, or the *Ṭabi'ah*'s pressures go beyond forbearance, one will surrender to *Ṭabi'ah*. Therefore, talking, writing, attempting and communicating may sometimes be effective, and sometimes ineffective. So those who are under a particular condition due to the escape of *Fiṭrah* from their inside, will be evidences of:

لقد حق القول على اكثرهم فهم لا يومنون

"The word has proved true of most of them, so they do not believe." (Sūratu Yasin/7)

How well it is said:

انما تنذرمن اتبع الذكر .... بمغفرة و اجركريم

"You only warm the one who follows the Remainder and fears the Beneficent in secret so give him good tiding of forgiveness and generous reward." (Sūratu Yāsin/11)

The way of making use of the Qur'ān is not to put it side by side in order to find out what is lost, but to take tiny bits of the Qur'ān for curing serious pains, like the usage of soil, since recovery is in the folds of its verses.

What the Qur'ān says is real, with no exaggeration or tall talk. That which is guessing, predicting, thinking, supposing has a large volume and a small content. What complies with facts is too little. It includes points about man's identity, which though small in volume, yet it does not prevent the content from being fundamental, because in an experiment it is the molecule that is examined, and the discovery belongs to all. In other words, whatever uncovers man's identity, even in a sentence or a word, illuminates the world of humanity. As to the topics which could not find their way into the depth of humanity, they do not offer a fixed point, despite their expanse and voluminous size. The points contradict each other. But the points which are presented, taking into consideration facts, though enveloped in a story, can cure pain, perplexity and straying. The question is that one should know, see and talk. One's ordinary and common talk can be taken as proofs, documents and evidences.

But when the individual has not yet found the human, even with searching and criticizing, and without an authorized and argumentable topic, it would not benefit the drowned who is looking for a rescuing agent. The bits of floating wood without being proped can be of no avail. It is only a fixed prop

that can save the drowning.

When God's will is to guide us, He will simplify things down to the level of a story, due to His All-Embracing of existence. This is because the subject and the way of presenting and reasoning it are done by the One who embraces all man and the universe, and it is enough to show just a part of the subject. Hence, anthropology, which is the origin of sociology, and sociology, which is the origin of the method of management and the method of management, which is the origin of economy and politics, can be drown out from the folds of the verses, not from all of them, because what is gathered from the whole Qur'ān is a general guidance. On the other hand, concerning conclusive arguments threatening, warnings and that which is related to deriving the principle of humanities can be obtained from the completely neglected details of the verses. The Qur'ān sometimes entrusts to people things which are documents of their death, but they propagate them unawares. Had they known what reality was hidden for them, they would have fought against them. Those who later discovered this, were satisfied just to have the Qur'ān's disclosing about them remain hidden and covered. It is quite noteworthy to realize that those who are attached to great tyrants of the world are keen on having the Qur'ān printed in the best way and spread out. What would they do when they read,

.... فمن يكفر بالطاغوت و يؤمن بالله ....

"Whoever denies the ṭāghūt (the tyrant) and believes in Allah..." (Sūratul

Baqarah/256)

What would they do? Disbelief and tyranny are always together, and the argument about the case is closed until the hidden is disclosed. The verse continues:

والذين كفروا اولياؤهم الطاغوت

"Those who disbelieve, their guardians are the ṭāghūts" (Sūratul Baqarah/257)

Those who remain under the tyrant's guardianship are out of the realm of faith, accompanying disbelief for ever. Or it says:

لاتجد قوما يومنون بالله .... ولوكانوا اباءهم او ابناءهم

"You shall not find a people who believe in Allah and the Latter Day befriending those who oppose Allah and His Messenger, even though they were their (own) fathers or sons..." (Sūratul Mujādilah/22)

Such matters, though frank yet general, offer a criterion which goes unnoticed by those who take the Qur'ān literally.

However, there are precious gems of science within the folds of vocabularies, which, owing to their smallness, lead to possible falling into error, like a treasure buried in the ruins, or the original facts inside a tale.

It has formerly been said that Pharaoh was after the

worldly life and his egotism, while the magicians were not so, although in their education and learning witchcraft they were a part of Pharaoh's network of power, and they were drifted with Pharaoh's imperial procession.

و ما اكرهتنا عليه من السحر

"And the magic to which you compelled us." (Sūratu Ṭā Hā/73)

Yet, they were not fond of their act, as they were only wage-earners. But as they saw God's power they surrendered, and they themselves became an evidence of God's power, though they had been hired to confront it. Early in Islam the eloquent orators and the fluent speakers tried to confront Islam, but ultimately they had to accept the Qur'ān's superiority which uncovered the truth. In our time sciences are utilized in order to dismiss whatever was thought to be non-scientific and superstitious. But at any rate, it is the testimony of the scientists of the world that fixes things. Through their testimony people know about monotheism, and at last, these very scientists, who think of excluding God from religion and the whole existence, they themselves propagate the belief in Allah. This is the world's mixed up truth and falsity. World has always been so and will remain so. The magic which would admit its incapability in respect of a miracle, and itself would become a factor in recognizing the miracle, is a truth, while Pharaoh's having such magicians and the people behind him, is falsity. Finally, falsity was destroyed, while admitting incapability and testifying the

truthfulness of the miracle remained. Rhetoric and eloquence, have got their spirit from the use of satire, hyperbole and presenting indecent matters, by the Arab poets. It was this world of nature and its natural circle until at last those eloquent rhetorists realized the miraculous character of the Qur'ān. This was the human *Fiṭri* eloquence and rhetorics. The *Ṭabii* circle was a raw and false circle of eloquence and rhetorics, resulting in disgraceful poetry and sometimes in advises and useful matters which remained.

The *Fiṭrah* circle is the circle of truth and the fruit of a circle in which the poets recognized the truthfulness of the Qur'ān and believed in its being true. Now that the progress of man's sciences pass through their raw *Ṭabi'ah* circle, which has nothing except war and bloodshed. But the *Fiṭrah* aspect of the scientific progress will be recognized when it becomes a witness to the truthfulness of the truth.

Chapter Two

Science and Man's *Fiṭrah*

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The flowing of "foam and water", which Allah refers to as an allegory for truth and falsity, and which has its evidence in poetry, magic and recent discoveries, took religion to isolation. With the progress of the natural sciences, man gave to himself permission to make use of the social sciences, or in better words, to innovate social sciences, or still in better words, to engage himself with something called "social sciences". In other wards, to try to put his whims, by the name social science. In the command over himself and the others, the life of the olden empires and world conquests, the art of the poets and the magic of the magicians in our time, which attract man's attention:

قال القوا فلما القوا .... وجاؤو بسحرعظيم

"He said throw! And when they threw they bewitched the peoples' eyes and frightened

them and produced a mighty spell. (Sūratul A'rāf/116)

Mighty spell! Speeches, formulas, impressions, prepositions of the social sciences which come under the title of figures, statistics, inductions and the like, from dressing oneself to manners, from marriage and education to government, management and business, from politics and planning to sports and arts, and from morals and beliefs to house, village and town construction, all are within the frame of this mighty witchcraft. The cognisants who are aware of this program and supervise it are contentedly busy creating new formulas and fresh programs, substituting the old with the new, and engaged with keeping the interested, by using words and expressions, they omit their rivals, sticking to their one-man race. Once, in a place in the world, under the pretext of abolishing class privileges and forming a classless community, depriving people of their freedom was called a progressive law. Then, when the interwoven people, after seventy years of enduring dictatorial pressure, bewilderment and fatigue caused by having no freedom, came to themselves and when all the woven materials fall to pieces, there appeared a new trap called democracy and freedom, which had been plotted elsewhere, and offered to engage the people's attention. Why should both democracy and dictatorship be used as a plaything?

Under the banner of freedom so much things can be done or cannot be done. But can the freedom of the world of order and discipline be anything other than order and discipline in harmony with the world? In a world which forgives not even a speck of disorder, can the freedom from such an order be

anything other than a premature death? Freedom of obstinacy, self-governing, self-conceit, selfishness and self-admiration? If each nation wants to outrun others by means of self-admiration, the result will be nothing except war, because the nation which allows itself to be superior and just because of possession or understanding, the others will also try to possess and to understand, so that they may be able to be in a better position to show off, and thus the world becomes a center of claims. Then it will be the turn of proving the claims. Which trouchstone and criterion is stricter than war? Who is in the priority who issues such orders?

Now it is freedom's turn. Do whatever you want. Who is the one who has written out the constitution of freedom and democracy which causes the nations to jump at each other, while he stands aloof watching such scenes, and as he gets tired, devices another playgame and another constitution under the allegation that it is the latest theory in the field of political science, which was introduced to universities and from there to the governments? Who is that actor who, drugs the universities behind him, whence he exports the policies of rulership, economics, ethics, sociology, management and education, then, seeing that the fooled are fighting each other, he feels pleased? He is a human being, but a human being who bears enmity towards the other human beings, a human who has for long years been humiliated, and, in a word, he bears a grudge against all men. He sees that all men have a homeland, while he is homeless. He feels that all people have portions of the world's soil and water, registered in their names, whereas there remained no room for registering his name. This man has been dismissed from all societies

and nationalities, since he cannot infuse into any nationality and thinks himself separate from all cultures, and due to fewness of populace he considers everywhere as a minority. A man who hides himself always in his tortoiseshell, and like the mollusca of the coasts which, according to the beings existential adaptation, and in order to save their lives from the broadness of thought and stomach, they never stop eating and swallowing, he puts on an indigestible cover so that no hungry swallower would think of harming him, and should it commit such a mistake, the result would be an irremediable stomachache.

Similarly, the one who becomes target of fear from those around and from many rivals, he gets into a shell of indifference and carelessness, and, like a tortoise, starts an astonishing fight against a poisonous enemy, a snake. In front of the spectators, how this humble and recluse being tries gradually to tire his noisy, volcanic rival, with its furious eyes, poison-spreading mouth, jumping, gamboling and darting like a lightening and a roar like a thunderbolt, and, in a situatable moment, seizes the middle between the neck and tail, and pulls it in, and the rival strikes its head and tail on the ground until it stops moving. Who is this rival who, wearing the shell of humanity, keeps occupied the seat of social science at the universities? This person who lays hands on the seat of leadership, or in plainer talk, stinking man with the poison of such issues, from which minority is he hidden in the shell? This great witchcraft which lead man to alienation, and this flood of speech, which sets the people against each other in this way, where from has it come? Alas for man, who, when turns away from God and defies the godly speakers, falls in

the hands of such ready tortoise! Alas for man, who, when is drunk with the love of this world, turns into a poisonous snake, and at last he becomes ensnared by, and a victim of the isolated and reduced tortoise!

How did man, in his escape from his own perfection, thinking that they had attained to tranquillity and comfort, get entangled? The root of this mistake is the scientific development which intoxicated him. The intoxicating scientific development of the experimental sciences gave him a sort of impetuosity to further apply his innovation, and there was a chance for those who were lagging behind the others in all aspects, to make up for their lagging, and to engage the man thirsty for innovation with a name and a position to bewilder him. It often happens that man by the ultimate development of the experimental sciences recognizes his incapability in respect of social sciences, and to know of the world to such extent as to know that he does not know. He is to know of man that part which makes him aware that this collection is too great to entrust its guidance to human knowledge, discoveries and sciences. When man understands the greatness of the world and of himself, and puts in the other scale of this balance his knowledge and information, he will get to the result that such knowledge and information are insufficient for leading this great truth. It is time for releasing man from such tortoises. As long as man is still living in his worm-stage, he has no limbs. It is good to know that the human worm is no less than a snake, and that so often the silk-worm turns into a world-eating snake, which is not unexpected from man.

Man, during the *Ṭabi'ah* stage, is also inflicted with

Ṭabi'ah of his own knowledge, and, consequently, he becomes a poisonous snake. The war among snakes can never be an example of man's world war. Which poison is more deadly than that which man produces? Any how, as long as man remains marking time on the way of *Ṭabi'ah*, his experimental sciences will also have a characteristics similar to his nature. Whenever man shows his readiness to accept the suggestions of his *Fiṭrah*, these very sciences will be witnesses to his *Fiṭrah*. So much the better to say that the sciences are evidences of man's incapability of taking the position of being a leader of himself. The case only requires that man should try every one of *Ṭabi'ah*'s suggested ways one after the other. When all ways end in blind alleys, these sciences, which acted as a means of escape from God, turn into a means of movement towards God.

Social sciences, however, are the witchcraft of the magicians of our age. Humanism is the cry of:

> *"I am your Lord, the most High." (Sūratu-Nāzi'āt/24)*

and the cause of man's intoxication and pride are the eye-catching progresses of natural sciences:

> و قال موسى ربنا انك اتيت.... حتى يروا العذاب الاليم

> *And Moses said: "Our Lord, you have*

given to Pharaoh and his elites finery and riches in the life of the world, so that, our Lord, they may lead (people) astray from your way. Our Lord, destroy their riches and harden their hearts so that they believe not until they see the painful torment." *(Sūratu Yūnus/88)*

Man's problem in our time is that the eye of his *Ṭabi'ah* is open, and the eye of his *Fiṭrah* is closed. On this basis, he founded the method of educating the child since its birthday — a method which considers the afraid of death and after death problems as an unavoidable fact and lifetime as an exception opportunity for touring, possessing and collecting. He is worried about the fact that, after all his stubbornness, he must one day descend from this throne and must stand responsible and answer for all that had happened. The question is that attachment to this corporeal life causes him to feel the bitterness of death, of after death and of this world. It is the attachment to life which lays the foundation for such longing, envy, disgust and difficulty. If from the beginning one takes this world to be a passage to the next world, one will regard the after-death to be the ultimate life. Thus, the life of this world loses its intrinsic value, and death, as an entrance to the next higher life, will always be present in man's mind, such that death will become a ladder for ascension and progress, and an inlet into an atmosphere suitable for re-breathing.

What a grave mistake to inspire the value of the life of this world! It would ruin both this world and the one after, in which case:

خسر الدنيا و الاخرة

He loses this world as well as the Hereafter (Sūratul Ḥajj/11)

It is our today's way of upbringing to think death dreadful and life comforting. The eyes of every newborn baby are bright with joy, and when somebody leaves this world many eyes will shed tears of grief, whereas everybody who enters this world is attending the examination session, and the danger is there. When one finishes his exams why should one stay any longer? Why should one determine to stay, thinking it a calamity to leave? Regretfully, the disbelievers are not the only ones who did not take the issue of *Fiṭrah* and *Ṭabi'ah*, seriously as even those who studied in the field of religion did not base their ways of upbringing properly on the foundation of the principles of faith. The one who says:

ان الدار الاخره لهى الحيوان

And the next abode-that is life (Sūratul 'Ankabūt/64)

The real life is in the Hereafter, so, why shouldn't man wait for it? Why should he regard *Azrael* to be the most dreadful name? How long should we, as a result of our attachment to worldly life, bear the chain of successive torture and fear, each of which harder than the other? Death to those

who imposed this way of up bringing upon us from generation to generation. When would we have the courage to celebrate death, and the most wonderful celebration? If such a death-celebration is performed, it will be a suggestion to believe that the life of this world is of little value. But if death, in general, is taken to be the most disliked calamity, it will be a confirmation of this life's values.

When will man's new civilization lay the basis for what to do to take part in the death celebration and how to make death beautiful. How beautifully lived those who educated their children such that the question of death was solved by them and they did not live in such a way as to be like the robbers who always think of the ghost of a policeman, a judge and prisoners around them, and to startle at any sound that frightens them. It is the love of this world which produces robbers who are worried during the robbery and after, and when they are arrested, as they trust no one of the other robbers, not even themselves and any other thing.

Why Robbery? Why Fear?

Transfer of the domination of *Ṭabi'ah* into the rule of *Fiṭrah* is possible only when attachment to this world has been diminished and appear as it is. If *Fiṭrah* is freed from *Ṭabi'ah*'s domination, and the ethical, educational, economic, political, individual and social questions are treated according to the allegory, that which had been promised in respect of Paradise will show itself in this very world. If *Fiṭrah*, which is man's butterfly-stage, is freed from *Ṭabi'ah*'s domination, it will disclose to man the features of Paradise, as that which makes Paradise beautiful and attrac-

tive is its proximity to God, His light and His pleasure. The one who attaches more importance to the food in a banquet than to the host's hospitality, is not worthy of being admitted to a feast. Such a one is no more than a greedy parasite.

If it is so, then the shining of divine pleasure creates the scene of Paradise. If divine pleasure could be attained to in this world, it would not be less than feeling the pleasure of the inmates of Paradise. He who enjoys this favor along his life, and takes death to be the end of the danger of falling down, and the beginning of attaining to the necessary quietude, will have peace of mind in this world, in death and in after death. It is sin which takes off the content of Paradise away, makes bitter the after death, and causes death to appear a means of divesting comfort such that life's hardships cannot be born except by force of negletion and affected intoxication, and life, from this very moment, turns into a Hell.

Someone, with receiving divine pleasure senses Paradise:

وهو الاول والاخروالظاهر والباطن

He is the First and the Last and the Apparent and the Hidden (Sūratul Ḥadid/3)

It is He who has paradise at first Paradise at last, Paradise in the apparent and Paradise in the hidden. The one who, because of his sinning, is worried about wrath, a hell is opened to him, as God is such that He is everywhere, and life for them is first hell, last hell, apparent hell and hidden hell. If *Fiṭrah* overcomes *Tabiāh* and man frees himself from the earthly nature and his selfishness, he will grow in the atmos-

phere of divine pleasure, deepen his root therein, and will attain to the first, last, apparent and hidden Paradise. But if he keeps marking time in his place, in the earthly and narrow atmosphere of conceit and self-admiration, he will be caught in the first, last, apparent and hidden hell. He who moves from *Ṭabi'ah* to *Fiṭrah* all his suspended virtues will be co-incide with death, while he who remains in his *Ṭabi'ah*, all his anxieties will be accompanied with his death.

Fiṭrah and Perfection

The discussion is how does the *Fiṭrah* appear and under what conditions does achieve perfection? What hindrances block the way of *Fiṭrah* to rising and perfection, and how these should be treated?

In an authorized *ḥadith* it is stated:

من اخلص لله اربعين صباحاجرت ينابيع الحكمه
من قلبه الى لسانه

Whoever remained sincere to Allah for forty days, the springs of wisdom would flow from his heart to his tongue (Biḥārul Anwār, Vol. 7. p. 242)

Ali (A.S.) said:

من زهد فى‌الدنيا و لم ينافس فى عزها ولم يجزع من ذلها
هداه الله بغير هداية من خلقه و علمه من غير تعليم و
اثبت الحكمة فى قلبه و اجراها على لسانه

Whoever gives up this world, vies not for its might and worries not because of its

> humiliation, Allah will guide him without the guidance of His creatures, teaches him without teaching, and fix wisdom in his heart and let it flow on his tongue.

The first *ḥadith* states the time for fixing sincerity to be forty days, but it does not explain what sincerity to Allah means. The second *ḥadith* states (1) giving up this world, (2) not vying for worldly might (3) not to be annoyed by the world's humiliation as the grounds for the appearance of guidance from man's inner being onto his tongue and for fixing wisdom in his heart, without anyone play any role in this guidance, as well as the grounds for the appearance of a knowledge which needs no teacher.

These matters show that *Fiṭrah* is the source of knowledge and wisdom, not merely a pool or a reservoir, and this knowledge does not come from outside, as actually it bursts out from man's inner being. It is the eye of *Fiṭrah* which descerns, and it is its tongue which begins to talk. What is this love for and attachment to, the world that on its appearance *Fiṭrah* freezes? What kind of a freezer and a freezing atmosphere is it to cause *Fiṭrah* to freeze in this way? It seems that *Fiṭrah* is man's luminous side which receives its warmth and light from the sun of the divine light. Attachment to worldly matters means turning away from divine light, and being deprived of its radiation means freezing in the inside. The magicians who witnessed Moses's miracle, involuntarily, like a drowned who has nothing to cling to, hurried to turn to God, and in a single moment the problem of Allah was solved for them, and arrogance disappeared. At that their heart became active, and its tongue started talking to say:

آمنابرب العالمين

We believe in the Lord of the worlds. (Sūratul A'rāf/121)

which is uttered by *Fiṭrah*, as well as the utterance:

انا نطمع ان يغفر لنا ربنا خطايانا

We hope that our Lord will forgive us our sins. (Sūratush Shu'arā'/51)

However, man from the viewpoint of *Fiṭrah* and *Ṭabi'ah*, is in a situation as if they were twins. The *Ṭabi'ah* aspect and the *Fiṭrah* aspect of man, in childhood, are young and show themselves off. Man's *Ṭabi'ah* springs from himself, such as feeling hungry, thirsty, wanting to sleep and the like, up to needing freedom and being loved. During the period of childhood, man has infantile *Fiṭrah* and infantile *Ṭabi'ah*. This infantile *Ṭabi'ah* is to be cared for, if not, man would perish. For example, if *Ṭabi'ah* showed desire to sleep, but it was neglected, the child would after a while perish. The same is more or less true of other needs such as food, water and other vital requirements, as without taking care of them according to the needs, man's mechanism would be destroyed. It is exactly like a driver who inspects the gages of his car's electricity, water, oil, fuel, etc. and takes his decision accordingly. If this driver disregarded the reports of the gages, his

car would be damaged. It is the same with the *Fiṭrah* as a man's *Ṭabi'ah* gives signs. The discomfort which man feels in his inside, after committing an act of discordant with *Fiṭrah*, is of this kind. In fact, so often *Fiṭrah* is in need of inspection, questioning, thinking, reviewing, love and affection, as it can signal the coming of certain dangers. All these are a collection of natural needs and feelings.

Concerning *Fiṭrah*, the more its needs are satisfied the more active it becomes, and the less the activities the less the growth of *Fiṭrah*, in which case it withers away and its signaling becomes ineffective. The same as the body turns incapable and collapses due to recklessness and unkindness to *Ṭabi'ah*. By negligence and unkindness towards *Fiṭrah* signaling man's human feelings die away. But, on the contrary, by attention and the necessary measures in respect of *Fiṭrah* signaling, the section for making man's butterfly reaches its perfection, and the senses cover the stages of their progress and evolution, and there appear new perceptions in the arena, and man finds himself in a world much larger than this one. What he formerly used to see was a picture of the apparent image of the world, but what now appears is the world's internal volume — a place which is inaccessible to *Ṭabi'ah*. Loving this world is a lock which closes the interior window to man.

It is as if man is contained in a container to which he is attached, and he settles in whatever he is attached to. To be attached to this world makes man heavy, like the earth's gravity which makes things heavy. As soon as the butterfly-making section of human *Fiṭrah* stands before the worm-making section of *Ṭabi'ah* and gets out of the monopoly of

attachment to *Ṭabi'ah*, and there appears in him the early signs of attachment to metaphysics, man's attention diverts from the material questions of *Ṭabi'ah* to the world's internal questions. In this situation, it is only man's intention which changes course, otherwise all the conducts, acts and connections remain intact as before. Man's intention is his very direction.

Movement is always in the direction of the intention, which is the resultant of all the forces active in man. When there is no sign of intending to overcome people and have worldly dominion over them, and when intention proceeds in the direction of preserving deposit and utilizing possibilities in order to free oneself and the others from the domination of attachments. That which was formerly paralyzing owing to the intention of dominating the others, today, with the good intention of freeing man, it will be an emancipator. The magician, formerly when they tried not to be overcome by Moses, later tried not to be overcome by Pharaoh. Formerly they looked at the world with the eyes of the worm-like *Ṭabi'ah*, regarding Pharaoh's might the highest of mights, and his reward the highest of rewards. Then, when their butterfly-like *Fiṭrah* started flying, they tried hard, through their good intention to free themselves and the others, to break down Pharaoh's resisting forts and give him a knock-down reply. Are not *Fiṭrah* and *Ṭabi'ah* like day and night? Or spring and summer on one side, and autumn and winter on the other side? Aren't these two the very knowledge and ignorance which have so many admirers? Aren't light and darkness the appearance of the intoxicating nearness and remoteness? Isn't it that humanity and animality, butterfly and

silk worm, the unseen and the seen, the apparent and the hidden, truth and falsity, this world and the Hereafter, Paradise and Hell, worldly possession and heavenly kingdom, all these names, and so many others, are those which exist inside every human, the prophet of *Fiṭrah* and Abu Jahl of *Ṭabi'ah*, all Abu Jahls and all Abu Sufyans* and all the Devils, all and all, aren't they the manifestation of *Ṭabi'ah*? The prophets, the saints and the godly men are all the appearance of the very *Fiṭrah* — *Fiṭrah* which is the outlet through which the divine light spreads, while, on the other hand, there is the nature in which evils are the volcanoes of tyrannies.

Ṭabi'ah, whose duty is to protect the realm of selfness, its field of activity is agreeable only as long as it endeavors to safeguard the body against calamities. But when it becomes a chain of attachment, it turns into evil. Once the late martyr Mutahhari said: "Money is a good servant, yet a bad master." It has its evidences elsewhere. *Ṭabi'ah* is one. It is good when it serves man, but if it dominates him and utilizes him as a servant, it is a bad master.

"The means of authority is forbearance." It is a saying of Ali (A.S.). Forbearance, which is the prerequirement of authority, is not within the capacity of *Ṭabi'ah*. How can *Ṭabi'ah* endure *Fiṭrah* and take it in, while it cannot maintain the limits? *Ṭabi'ah* is the absolute want. *Ṭabi'ah*, when hungry, wants food. But if the food is allowed or forbidden it is a different matter. Sometimes it is even delighted at its being delicious, and sometimes disregards its being harmful. Observing the limits includes forbearance which is hidden only in *Fiṭrah*, as *Fiṭrah* is thirsty for justice, fairness, purity,

* Two of the bitter enemies of the Prophet (S.A.).

righteousness and truthfulness.

However, *Ṭabi'ah* is like a store and a dust-bin, made for care and preservation from the seed-stage till growing, it is enough for this job. When man's growth takes place, it will be time for separating the growth from *Ṭabi'ah* and sowing it beyond selfness, in the place of attachment to God. Self is small, God is vast. Giving up oneself and attaching one's heart to Allah to grow humanity tantamounts to bringing out plane tree, palm tree, cypress tree and walnut tree from the nursery and storage and planting them in an orchard. As long as the sapling is in the greenhouse, or in the flowerpot and is stored, it can be useful only as an ornament, and in the period of marking time. It is possible that it gets old, but still as ornaments, it is transferred from place to place in its flower pots, without giving a fruit or having a shade or producing timber or even growing up. This is because although the dust-bin of *Ṭabi'ah* is far from difficulties, and although the greenhouse is protected against the burning sun of summer and the fierce cold of winter, but in the prison of a flowerpot there is no room for rooting and growing. At last, the root will have to pierce the wall of the flowerpot. It is like this that *Fiṭrah*, with a barrier of attachment, in between neighbors nature. When this barrier falls down, the way for the movement of the root from *Ṭabi'ah* to *Fiṭrah* opens. This imaginary wall and this flowerpot placed in the soil, whose hardness is like that of attachment, and breakability is like that of the wall of attachment, when it collapses, man becomes connected to existence through *Fiṭrah*, and is free, and this is freedom. This collapse, however, may sometimes be temporary, like the passengers on a ship who, facing the dan-

ger of a whirlpool, admit that nature cannot make up for it, and hence the showing up of *Fiṭrah*. Similarly when the magicians realized that their witchcraft could not make up for the situation, they freed themselves from the claws of attachment to *Ṭabi'ah*, and their captivated *Fiṭrah* was freed, like a prophet who was in prison, and the prison broke open and he recommenced conveying his massage. The passengers on board the ship felt incapable and bewildered in that situation, and could do nothing to face *Ṭabi'ah*'s trick. Then it seemed that *Ṭabi'ah*'s spell was undone and there was an opportunity for the *Fiṭrah* to speak. Its speech concerning the whirlpool was to place hope in God's power, and to ask Him to save them, similarly the *Fiṭrah*'s speech facing Pharaoh's threats was to depend on Allah's power and forbear their tortures and testify to His truth. Likewise the freedom of *Fiṭrah* after the breakage of *Ṭabi'ah*'s manifestations and claims was the attachment to Allah and return to Him.

For this reason, there are calamities which take shape and fall upon the *Ṭabi'ah*'s fortifications and the construction of the natural desires. Such calamities are called a shot into the mark, which is shot towards man with the intention of breaking the fortifications of desires and attachments. God declares Himself as the sender of those calamities so that man may not attribute them, unawares, to causes and means. Becoming free after the breakdown of the desires' fortifications, *Fiṭrah* starts to speak, and its speech is uttered by the tongue, and religiously its permission is issued, that:

انالله وانااليه راجعون

We are Allah's and to Him we return (Sūratul Baqarah/156). It is an utterance on the tongue of *Fiṭrah.* For this reason, the external guidance and the internal guidance cover each other. The internal guidance, which is the tongue of *Fiṭrah* after seeing the collapse of the theories of *Ṭabi'ah*, talks to say

اننالله

We are Allah's

We do not belong to ourselves. We belong to Allah. We have an owner, a possessor. This has never been uttered by *Ṭabi'ah* as a tyrant, because the day and the night can never unite in a single moment; either it is neglecting Allah's ownership which cries:

اناالله؟

I am the God!

My Allah is *Ṭabi'ah*, self and ignorance, or it is an acknowledgment that انا لله *We are Allah's.* When man is attentive of himself and regards everything in the shape of extensive desires, he is in his own siege, and as long as man is under the shell of *Ṭabi'ah*'s desires, it is *Ṭabi'ah* that rules.

ان الانسان ليطغى ان رآه استغنى

Man is inordinate, as he thinks himself free from want. (Sūratul Alaq/6-7)

Here, man is meant *Ṭabi'ah*, for *Fiṭrah* is not the manifestation of "free from want", but the manifestation of indigence and turning with destitution and privation to Allah. It is this inordination which turns into a tyrant, and it is this tyrant who is to be denied as a duty, and unless he is denied, faith in Allah will have no apparent justifying evidence.

All the tyrants of the world are the manifestations of the tyrant of man's *Ṭabi'ah*. A tyrannical society is brought about by the union of man's tyrannies, and, as long as man thinks himself in no need of divine guidance, he remains inordinate and a tyrant. All the revolts, which stem from feeling being in no need of divine guidance, are signs of man's inordinacy. Whatever the case, *Fiṭrah* never claims to be in no need, rather it cries out its need and poverty:

الهى لاتكلنى الى نفس طرفة عين

"O my Allah, do not let me to my soul (even) for a twinkling of an eye." This is, in fact, what *Fiṭrah* says. If such sayings were not the expression of *Fiṭrah*, then teaching them without believing in them would be futile. Without the appearance of such a want in *Fiṭrah*, no such gift can be offered to it, in the manner that if an infant's mouth, throat and stomach are not prepared to digest milk, no milk will ooze out of the breasts. This is a fact of the existence which encircles the phenomena of the life from two sides, starting

from one and returning to the other:

كمابداكم تعودون انالله وانااليه راجعون

As He started you first, so you shall return.
(Sūratul A'rāf/29)

We are Allah's and to Him we return.
(Sūratul Baqarah/156)

Inherence of *Fiṭrah* and *Wilāyah*

Fiṭrah is the nearest point to *Ṭabi'ah*, and, at the same time, it is farthest point from it. It is the nearest because as soon as the revolts, the pre-judgments, conjuvations and *Ṭabi'ah*'s claims fall down and collapse, *Fiṭrah* appears instantly, in the same moment and without even a second's delay. As to being the farthest point, it is because if *Ṭabi'ah* covers all the distances it will not be able to catch up with *Fiṭrah*, since as long as there is *Ṭabi'ah*, there is the barrier. As long as there is night, there is no day, and as long as there is darkness there is no light. It is the ego which acts as a god. It is inordination with no attention to God. Unless the heart breaks, ostentation remains there.

Anyhow, *Ṭabi'ah* is his guardianship which is his veil as well. It is its desires which block the way. It is the foam which is a mirage, otherwise, if it is deposed from ruling and

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from one and returning to the other:

كما بدأكم تعودون الله وانا اليه راجعون

As He started you first, so you shall return.
(Sūratul A'rāf/29)

We are Allah's and to Him we return.
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Fiṭrah comes to power, *Ṭabi'ah*, under the dominion of *Fiṭrah*, becomes a help and serves. The question is the guardianship. As long as *Ṭabi'ah* is ruler, it will rule like a tyrant. Al-Hajjāj ibn Yusuf summons a recitor of the Qur'ān and sacrifices him on the Day of Sacrifice. He finds no better than Yahya ibn Ya'mur to be sacrificed, and for Yahya he finds no bigger sin than his acknowledgment that al-Hasan and al-Husayn were the offspring of the Messenger of God. Al-Hajjaj, who, according to al-*Faqih* ash-Shibi, delivered the feast speech quite elegantly and explicitly, and spoke of monotheism, prophethood and Resurrection profoundly, and made references to promise and threat, to fear and hope so well, and how calculatedly he reminded the people of being pious, etc. He nevertheless did dare to offer such a human sacrifice! The rule was in the hands of the Ummayids, and for them there was no better than al-Hajjah who could speak of faith so good, but never to refer to polytheism. If the people knew what polytheism was and who the polytheist could be, they would have never obeyed the one who disobeyed God, because obeying the one who disobeys God is disobedience, while disobeying the disobedient is obedience, that is:

اشداء على الكفار رحماء بينهم

(They are) hard against the disbelievers and merciful among themselves. (Sūratul Fatḥ/29)

We discern how aṣ-Ṣādiq of Muhammad's offspring (may the best blessings of the blessers be upon him and upon

them) how he revealed the Ummayids. He said:

ان بنی‌امیه اطلقوا اللناس تعلیم الأیمان و لم یطلقوا تعلیم الشرك لکی اذا حملوهم لم یعرفوه

> The Ummayids allowed the people to teach faith, but they did not allow them to teach polytheism so that whenever they saw it they would not recognize it.

It is the very policy and rule of *Ṭabi'ah*. The Ummayids were an incomplete manifestation of *Ṭabi'ah* rule. The Fiṭri aspects, which were hindrances in the way of their movement, prevented them from completely disclosing their evil intentions and objectives. Likewise, the prophets' government could never keep up with their true intentions, because the resistance of the people of *Ṭabi'ah* hindered their progress. A *ḥadith* states:

نیة المومن خیر من عمله و نیة الکافر شر من عمله

> "The believer's intention is better than his act, and the disbeliever's intention is worse than his act."

The real believer is *Fiṭrah*, and the real disbeliever is *Ṭabi'ah* which says: "I am God." When *Ṭabi'ah* does not speak, it acts. Its silence is because it is ashamed of *Fiṭrah*, and if it gets chance it speaks and acts.

Anyhow, the Ummayids were a part of the rule of *Ṭabi'ah*'s regarding *Fiṭrah* to be their only opponent. So, every *Ṭabi'ah* does exactly what the Ummayids did. If men think correctly, they will see that *Ṭabi'ah* in themselves allows them to perform the *ṣalāt*, to fast and to do other acts of worship, to do research about God's and the prophets' particularities to expand on the particularities of the sages and mystics to do discussions concerning the stations of the people of gnosticism, intuition and people of intuition, the connections of the monotheists, the minute monotheistic concepts, the most delicate gnostic states, reciting poetry for love of God, dismissing this transitory world, going towards the truth, keeping away from this world's embellishments and discussing weeping, sighing, burning and melting. But if he tried to lessen *Ṭabi'ah*'s domination, there will be the beginning of contest and light.

A teacher of ethics may say: "This is my student, why should he attend others' lessons? even if the teacher may have no problem. How well the late Imam has put it: A man may say: "Islam is to be victorious at my hand, to proceed through my words, its enemy to be defeated by me! What can we say when we see that in the remotest corner of a dervish's house, and in the most isolated gnostics, the complexion of *Ṭabi'ah* blooms? Or rather in the hottest day of *jihād* with the disbelievers at the hands of the strongest of the fighters and those who waded through floods of blood and performed ablution in a river of blood, there sometimes appear such signs of egoism that one thinks all those massacres were at the command of *Ṭabi'ah*. Glory be to God! The Qur'ān, being God's words, has left out nothing unsaid. When it talks

of *jihād*, look how well it is cleared and uncovered. First it speaks of the great value of the *jihād*:

ان الله اشترى من المومنين انفسهم واموالهم بان لهم
الجنة ... الذى بايقتم به وذلك هوالفوزالعظيم

Allah has bought from the believers their lives and wealth for that paradise will be theirs. They shall fight in the way of Allah, and they kill and are killed. It is a promise binding on Him in the Torah, the Gospel and the Qur'ān. And who is more faithful to his covenant than Allah? Rejoice, then, at the bargain which you have made, for that is the great triumph. (Sūratul-Tawbah/111)

So far, the discussion was about this bargain, about faith. In this respect, the Ummayids mocked at *Ahlul Bayt*, as they did at the Imam as-Sajjad (A.S.) when they said to him during the ḥajj season:

تركت الجها دوصعوبته واقبلت الى الحج ولينه

"You have quitted the *Jihād* with its difficulties and came to the Ḥajj with its clemency." And they cite the

above *āyah* as an evidence. The Imam told them to recall the verse in full:

التائبون العابدون الحامدون السائحون .... و بشر المومنين

(Tramphants are) the repenters, the worshippers, the praisers, the fasting, the bowers, the prostrators, those who bid good and forbid evil, who keep Allah's limits. And give good tidings to the believers. (Sūratul-Tawbah/112). When he recited: "*Who keep Allah's limits,*" he said: "Here! Whenever we see the banner of *jihād* is carried by those who keep Allah's limit, we shall quit the *ḥajj* and hasten to the *jihād*. But as we see that the banner of *jihād* is in the hands of those who are not keepers of Allah's limit, we let go of the *jihād* and go to the *ḥajj.*"

The Imam referred to the one who has *wilāyah* over the act. When the keeper of Allah's limits is the *walī* over the act, it is the *Fiṭrah* which can keep Allah's limits. But as the banner is in the hands of those who are not keepers of Allah's limits, it is, then, *Ṭabi'ah*, which, without keeping Allah's limits, is so brazen to lift the banner of *Jihād*! Who can, other the one who says: "I am god", be so brazen? It is the impudent *Ṭabi'ah* which dares accepting a trust, and negligent in referring it back:

انا عرضنا الامانة على السموات والارض ...
وحملها الانسان انه كان ظلوما جهولا

We offered the trust to the heavens and the

earth and the mountains but they shrank from bearing it and were afraid of it, while man bore it. He is unjust, ignorant. (Sūratul Aḥzāb/72)

This is the man of *Ṭabi'ah* or it is the *Ṭabi'ah* of man. The Qur'ān says:

خلق الانسان من عجل ساريكم اياتى
فلاتستعجلون

Man is made of haste. I shall show you my signs, so do not hasten Me. (Sūratul Anbiyā'/37).

This is the man of *Ṭabi'ah*. It also says:

خلق الانسان ضعيفا

And man is created weak (Sūratutn-Nisā'/28)

Or:

ان الانسان خلق هلوعااذا...المصلين الذين هم على
صلاتهم دائمون

Man is created anxious, fretful when touched by evil, and grudging when touched by good, except the performers of

the Ṣalāt, who are constant at their ṣalāt. (Sūratul Ma'ārij/19-23).

Still, here he is the man of *Ṭabi'ah*, not the man of *Fiṭrah*.

The performers of the *ṣalāt*, who are excepted here, are these who perform the *ṣalāt* which is the expression of *Fiṭrah*, which is assumed to be man's tongue expressing his status; that is, it would be so, if *Fiṭrah* dominated *Ṭabi'ah*. It seems as if man, through the period of the hiding and the isolation of or before its moving and overcoming *Ṭabi'ah*, is confined to *Ṭabi'ah* dust-bin, or, due to carelessness and being inattentive to *Fiṭrah* — the spring of man's existence which has burst out of power and life- has dried up, since without this bursting out no being could have found the chance of appearance. Now that water has swollen up in the spring, it can be supposed to represent *Ṭabi'ah*, and the channel which links the spring to the source can be supposed to represent *Fiṭrah*. Now if mud clogs the spring, it will turn into a ditch. This is the very nature of man. If the little water of the ditch is drained it will dry up, and if added to it, it will be inundated, since the ditch's capacity is too little. Without being connected to the source, the ditch will be polluted, ruined, dried up and finished:

اذا مسه الشر جزوعا و اذا مسه الخير منوعا

(Man is) Fretful when touched by evil, grudging when touched by good.

Between drying up of the ditch and its inundation there is the difference of no more than one or two cups of water. But as soon as the connecting channel between the ditch and the source is cleared and the permanent connection between the water of the ditch and the source takes place, the ditch will no longer be a mere ditch of water, but a well and a source, and the more you take from it the clearer it becomes, and fuller, at the same time. The stale water goes out, and fresh water gushes in. This taking from it increases both the quantity and the quality of the spring, and if you add to its water its level, according to the law of communicating vessels, will not rise, unless the source is proportionally enlarged. How can an infinitively expansive source overflow by adding limited quantity of water? The *ṣalāt* is the connection between man and Allah, as *Fiṭrah* is in continual attempt to be in permanent connection with Allah. The permanent want of *Fiṭrah*, while performing the *ṣalāt*, is the saying that: there can be no *ṣalāt* without "the presence of the heart." If the *ṣalāt* becomes the heart's language, it can be called *ṣalāt*, if not, it cannot be *ṣalāt*, it is a mere senseless form of it.

Ṭabi'ah is the very collected water from a channel which has forgotten its source, asserting its own existence, and claim that the water is its own, which is real rebellion and a mirage. The rebellion of *Ṭabi'ah* against *Fiṭrah* is the very man's rebellion. So, when *Ṭabi'ah* stands facing *Fiṭrah* it takes the name of tyrant, while when *Ṭabi'ah* is controlled by *Fiṭrah*, there will be no rebellion, rather *Ṭabi'ah* will turn into a good servant. What is not good is the *Ṭabi'ah*'s superiority, especially over *Fiṭrah*.

Fiṭrah's superiority over *Ṭabi'ah* is its natural position.

The *Fiṭrah*'s *wilāyah* over *Ṭabi'ah* is the continuation of the divine government. But *Ṭabi'ah*'s endeavor to dominate *Fiṭrah* is such that this domination is a kind of rebellion, and man, much as he obeys his *Ṭabi'ah* which practices its commandment, still remains a tyrant, and man is under its *wilāyah*, and his direction of movement will be from light to darkness. But *Fiṭrah*, under such a condition, would not be a follower of *Ṭabi'ah*'s *wilāyah*, like the prophets who reject the lovers of the tyrants who may most probably kill, injure, imprison or expel them. *Fiṭrah*, under the rule of *Ṭabi'ah*, objectingly isolates itself and hides behind a curtain or under a cover so that it may not be polluted by *Ṭabi'ah*'s deeds, because *Fiṭrah* is light in itself. Hence, *Fiṭrah* has its illumination, like the sun which has its light during the night, too. It is the earth which gets dark.

Man, like the earth and *Fiṭrah*, is a sun. The decrease in its light is due to the angle of radiation. If man's attention is completely directed to *Fiṭrah*, the light of *Fiṭrah*, like the sun of mid-day, illuminates the atmosphere of man's acts, thoughts and conducts. When man directs his attention to himself, his *Ṭabi'ah*, like the darkness of mid-night, darkens the atmosphere of his acts, thoughts and conducts.

Fiṭrah is divine light. This light, along its degrees and stages, has its connection with the Beginning, and the blessed tree of *Fiṭrah* light is connected to the divine Beginning, to its roots and branches. Accordingly, its multiplicity refers to oneness, like a tree, though plentiful in branches, yet, it represents a single collection. But when *Ṭabi'ah* comes under *Fiṭrah*'s rule, its darkness is removed by the light of *Fiṭrah*.

Principally tyranny is *Ṭabi'ah* and it causes darkness, like

the earth's turning its back to the sun creates darkness. In better words, *Ṭabi'ah*, due to its existence, is dependent upon its creator. In its being lighted it also is dependent on the divine light, and *Fiṭrah* is the channel of this light, which illuminates *Ṭabi'ah* if it shines on it. If *Ṭabi'ah* refuses to take in light, it will tend to darkness and extinction. Therefore:

الله ولى الذين آمنوا يخرجهم من الظلمات الى النور

Allah is wali (the guardian) of those who believe. He takes them out of darkness into light (Sūratul Baqarah/257) is in harmony with the researches of *Fiṭrah* and *Ṭabi'ah*. Here the believer's *wilāyah* is in the hands of Allah, or he has accepted Allah's *wilāyah*. This *wilāyah*, is enacted internally by *Fiṭrah*, and externally by divine government. The government of the prophets and godly men is the continuation of the divine government, and their *wilāyah* is the continuation of Allah *Wilāyah* in the same way that the internal *wilāyah* of *Fiṭrah* is the continuation of Allah's *wilāyah*, or, more explicitly, it is the radiance of the divine *wilāyah*, since:

ان الله على الناس حجتين. حجة ظاهرة و هم الانبياء و
حجة باطنة و هى العقل

**Allah has against the people two proofs:
an apparent proof, which is the prophets,
and a hidden proof, which is the intellect.**

The intellect is the light of *Fiṭrah*:

فطرة الله التي فطر الناس عليها

The Fiṭrah of Allah in which He has made man (Sūratur-Rūm/30) and about the intellect He says:

ما خلقت خلقا احب الي من العقل. قلت له، اقبل. فأقبل
و قلت له ، ادبر. فادبر. بك اثيب و بك اعاقب

I created no creature more liked to me than the intellect. I told him: "Come." He came. I told him: "go". He went, and through you I reward and through you I punish.

The intellect's coming and going are not up to him. They are the orders of Allah. He would not come except to what is agreeable to Allah, and he would not go except away from what is disagreeable to Allah. Had there been no such a system guiding man to what Allah likes and away from what he dislikes, the proof against man would have been incomplete. Thus, the criterion for reward is to be in concord with the intellect, and the criterion for punishment is man's disharmony with the intellect. Therefore, the intellect's guidance is a divine guidance towards the pellucidity of the intellect, which is the passage for the divine light and guidance radiation. The foundation and basis of guidance is erected on innateness and on which movement is based:

ونفس وما سواها فالهمها فجورها وتقواها

By the sould and whoever has fashioned it, and inspired it with what is wrong and right for it. (Sūratush-shams/7 and 8)

If *Fiṭrah* cannot realize what is wrong and what is right, how can man regard accepting the prophets to be right, and denying them to be wrong? The prophets define the wrong and right, but through what authority? Obeying the prophets is, to man, right, and disobeying them is wrong?

This question is connected to the perfection of the soul, as its wrong and right have been inspired through *Fiṭrah* placing the sould and the intelled to face each other is the very opposition between *Ṭabī'ah* and *Fiṭrah*, and the soul in the *āyah*:

وما ابرى نفسى ان النفسى لأمارة بالسوء الا ما رحم ربى
ان ربى غفور رحيم

I do not declare my soul innocent. The soul commands evil, except that on which my Lord has mercy. My Lord is Forgiving, Merciful (Sūratu Yūsuf/53), is different from the soul in the *āyah*:

ونفس وما سواها

By the sould and whoever has fashioned it

There the soul is facing:

الامارحم ربی

Except that on which my Lord has mercy, that is man without receiving Allah's mercy. Then, in this world, we say: "O my Allah, do not leave me to my soul (even) for a twinkling of an eye." Everyone who is deprived from Allah's mercy is like the earth on which no sunlight shines. Thus, it is cruelty, darkness, evil-commanding and tyranny of egotism. But in:

ونفس وما سواها

By the sould and who ever has fashioned it

the soul refers to man including his perfections, and here soul is not placed in opposition to intellect and to Allah's mercy. It is common that some vocabularies should have, under particular comparison, different meanings, since the standpoint of a word in a sentence may differ from its standpoint in comparison with other words such as:

الفقير والمسكين كالجار و المجروراذا اجتمعا افترقا و اذا افترقا اجتمعا

The poor and the miserable are like a preposition and the noun governed by it, as soon as they meet they separate, and as soon as they separate they meet.

Ṭabi'ah is tyrannical when it encounters *Fiṭrah*, and if it

does not, it is a mount, and a mount is capable of inclining towards light and darkness. In the *āyah*:

قد افلح من زكاها وقدخاب من دساها

He is successful who purifies it, and he fails who corrupts it (Sūratush-Shams/9 and 10). Here inspiring the wrong and the right is done. Happiness and wretchedness depend on man's purification or corruption, and this has the same sense of: through you I reward and through you I punish, i.e. through the intellect. I grant my reward to the one who acts according to the inspiration of the intellect and accepts the right and purifies himself, and I punish the one who disregards the inspiration of the intellect and accepts the wrong and pollutes himself.

This discussion about the systems of *Ṭabi'ah* and *Fiṭrah* results in saying that whenever man had his *Ṭabi'ah* follow his *Fiṭrah*, attaining to purification and happiness is assured, and whenever man did otherwise, and gave no heed to *Fiṭrah* and inspiration, pollution and wretchedness would be inevitable. The prophets in the outside are like *Fiṭrah* in the inside, because inspiring the wrong and the right within the conditions outside the society is done by means of the prophets who explain them one by one.

الله ولى الذين آمنوا يخرجهم من الظلمات الى النور

Allah is wali (the guardian) of those who believe. He takes out of darkness to light

(Sūratul Baqarah/257).

Accepting the *Wilāyah* of *Fiṭrah* and of the prophets means accepting the *Wilāyah* of Allah, in which case the movement is from darkness to light, because:

اللّٰہ نورالسموات والارض

Allah is the light of the heavens and the earth (Sūratun-Nūr/35). Consequently, the movement is towards Allah as the goal. And, as self and *Ṭabi'ah*, minus *Fiṭrah*, are the absolute darkness, no sooner the starting point of the movement is distinguished than man is freed from *Ṭabi'ah* and self, and flies through *Fiṭrah* towards Allah.

Darkness is the revolting *Ṭabi'ah* against the religious *Fiṭrah*, and as light eminently from *Fiṭrah*, revolting against *Fiṭrah* is but turning one's back to light, and the *āyah*:

والذین کفروا اولیاؤھم الطاغوت یخرجونھم من النورالی
الظلمات

And those who disbelieve their guardians are the tyrants who take them out of light into darkness (Sūratul Baqarah/257) is true in this connection, because if man attaches himself to *Ṭabi'ah* without paying attention to *Fiṭrah*, he will get accustomed to his desires, like an addict who has taken to drugs. This addiction will dominate man who will think of nothing but of the drug which he needs. This attachment to drugs becomes his *Wilāyah* and he obeys its commands. Many a person who never tended to lying, stealing, swaggering, bribery and deceit, after becoming an ad-

dict, practices all of them.

When *Ṭabi'ah* is released from the siege of the *Fiṭrah* and the fetters of reason, and when man submits to carry out *Ṭabi'ah*'s orders, *Ṭabi'ah* tends to be tyrannical and the more it eats the hungrier, the greedier and the thirstier it gets. If it is blown at the fire it will not be put off. By using drugs the addict becomes more in the habit, like *Ṭabi'ah* which, by man's obeying it, becomes more brazen. The first tyrant is *Ṭabi'ah*'s released from the control of *Fiṭrah*. This tyrant is the creator of other external tyrants. Those who get attached to the external tyrants, have already been prepared for that by the internal tyrant. Likewise, those who join the prophets have already been prepared for that by means of their *Fiṭrah*. Man's *Ṭabi'ah*, like the earth turning its back to the sun, turns its back to *Fiṭrah*. The frost in the polar kills every living thing, like man's merits and perfections which are destroyed by the freezing *Ṭabi'ah* and its petrification. When *Ṭabi'ah* tyrannizes and man gets involved with other tyrannical *Ṭabi'ah*, there appears a tyrannical group which establishes a knotted tyrannical *wilāyah*:

و كذلك نولى بعض الظالمين بعضا بما كانوا يكسبون

Thus we let some wrong-doers dominate some others because of what they used to earn. (Sūratul An'ām/129)

The practices of the wrong-doers cause some of them to have *wilāyah* over others. Here is the government of the *Ṭabi'ah*s,

as

الله ولی الذین آمنوا

"*Allah is wali (guardian) of those who believe*"

and it is the government of *Fiṭrah*.

Finally, *Fiṭrah* reaches the government of Allah, and the divine *wilāyah* connects the group of the *Fiṭrah*, like a tree. A single *wilāyah* spreads to the group. Unless the giver is endowed with a transparency through which what he takes from above and transfers to the below (such that what is seen below is nothing but that which has come from above) the unity of *wilāyah* cannot be implemented. If the go-between of the *wilāyah* is colored, blemished, with individuation, whatever reaches down will be blemished and cannot be satisfactory. So, one of the meanings of:

یخرجهم من الظلمات الی النور

Takes them out of darkness to light

This is to be purer and more transparent. The group of the government of *Fiṭrah* proceeds to be more limpid and moves to a freer *Fiṭrah* from the desires of *Ṭabi'ah*. Accepting *Fiṭrah*, which was at the beginning difficult and heavy for *Ṭabi'ah* at last ends with obeying *Fiṭrah*, and its direction will be towards the *light of the heavens and the earth (Sūratun-Nur/35)*.

نور السموات والارض

Paradise is also this very divine light, which at last, Allah's pleasure causes man to be pleased:

رضى الله عنهم وضواعنه

Allah is pleased with them and they are pleased with Him (Sūratul Mā'ida/119)

وارجعى الى ربك راضية مرضية

Return to your Lord pleased (with Him), pleasing Him. (Sūratul Fajr/28)

This is the story of the *Fiṭrah* which found one another, and whose direction was distinct. The origin is the divine light and they move towards the divine light.

Ṭabī'ah Group

When *Ṭabī'ah* gets out of *Fiṭrah*'s control and its tyranny dominates *Fiṭrah*, it gets away from the *Fiṭrah* radiation moment by moment until it receives no light at all:

يخرجونهم من النورالى الظلمات

They take them out of light into darkness (Sūratul Baqarah/256)/

In this situation, all the moral virtues disappear, and vices take their place, as vice accompanies *Ṭabi'ah*'s disorder. Vices are like the worms which develop better in muddy water. Those who keep aquariums use clear and healthy water, but in the pools next to those aquariums, used for culturing worms, refuses are thrown therein for that purpose, then the worms are used to feed the fish. *Ṭabi'ah* released from *Fiṭrah* is like the worm, but the innateness governing *Ṭabi'ah* is like the fish.

Dread, fear, falsity and deceit form a polluted atmosphere. In such an atmosphere the only impudent is *Ṭabi'ah* in which it grows. But *Fiṭrah*'s ruling nature can be proud only in a sound atmosphere, away from fear, falsity and fraud. The environment of suffocation and dictatorship is the atmosphere suitable for the government of *Ṭabi'ah*. *Ṭabi'ah* speaks from the position of force and submits to force. Just to strengthen its position it submits to a more powerful one, and acquires more power from those above it so as to use it against those below it. But *Fiṭrah* shines only in an atmosphere of "non-compulsion". How well it is said:

لااكراه فى الدين قدتبين الرشد من الغى

There is no compulsion in religion, truly rectitude has become distinct from falsehood. (Sūratul Baqarah/256) Religion and compulsion never meet. As long as there is compulsion, *Fiṭrah* does not show itself, the same as the magnetic

hand which cannot show direction unless it is free. *Fiṭrah*, too, can rule if left to itself. When freedom is dominating, *Fiṭrah* can be an arbiter, the same as the balance which cannot judge unless it is free.

والسما ورفعها ووضع الميزان ... بالقسط
ولاتخسروالميزان

And the heaven He raised it high and set the measure, that you may not transgress the measure. Observe the measure with equity, and do not fall short of it. (Sūratur-Raḥmān/7-9)

ولقدارسلنا رسلنا بالبينات ... والميزان ليقوم الناس
بالقسط

We sent our messengers with clear proofs and sent down with them the Book and the balance so that men may observe equity. (Sūratul Ḥadid/25)

However *Fiṭrah* and respect are like fish and water, which develop in an atmosphere of soundness and respect, quite on the contrary of *Ṭabi'ah* and the ruling, of the brazen nature against *Fiṭrah*. The basis of ruling is founded on the deprivation of freedom, i.e. belittling man and understanding him. The nature which is revolting against *Fiṭrah* cannot be made obedient except by disgracing:

فاستخف قومه فاطاعوه انهم كانوا قوما فاسقين

He belittled his people, so they obeyed him. They were a transgressing people (Sūratuz-Zukhruf/54). As they were transgressors, belittling them caused them to be obedient and to accept being governed. This is the pool for culturing worms, which develop in filthy and polluted water. Men oriented to *Ṭabi'ah*, find each other in an atmosphere polluted with belittlement. The stingy belittlement is a favorable environment for the multiplication of men oriented to *Ṭabi'ah*. Such people are always ready to join the tyrants by means of belittlement, quite contrary to men oriented to *Fiṭrah*. They join one another only in an environment of respect and endearment, because the basic principle in the case of *Fiṭrah* is the sense of responsibility. Responsibility and free will are the two faces of the coin. Wherever there is no free will, there will be no sense of responsibility. The big curve of *Fiṭrah* is the sense of responsibility, which shows up only under the conditions of release of dictatorship and suffocation.

The waking up of the sense of responsibility, stemming from *Fiṭrah*, brings together the responsible people for accepting mutual responsibility. In a system of *Fiṭrah*, where the organs are connected to each other through the sense of responsibility, the system would not be paralyzed by cutting off some of the organs, they rather get healed quickly.

The Society Inclined to *Fiṭrah*

or to *Ṭabī'ah*

In the systems oriented to *Fiṭrah* organization takes place after movement, and in the systems oriented to *Ṭabī'ah* the movement comes after. The *Ṭabī'ah*-oriented systems can have no existence before completing the pyramid of organization, and as soon as it loses, they organizational form they collapse. It must be noted that *Ṭabī'ah*-oriented men sometimes raise slogans approved by *Fiṭrah*, through which they lead *Fiṭrah*-oriented people and individuals astray. Such *Ṭabī'ah*-oriented people, due to their self-ebullience, show of themselves conducts like those of *Fiṭrah*-oriented people, while the ultimate goal and the original movement are *Ṭabī'ah*-oriented. When the Imam (Khameini) said that the communist school had imprisoned the revolutionary youths of the world for seventy years in the prison of its thoughts, had the impression that at the end, the revolutionary man would certainly display manifestations of *Fiṭrah*-orientation, such as self-ebullience and active movement, before the formation of the organizations. Thus:

الله ولی الذین آمنو یخرجهم من الظلمات الی النور

Allah is the guardian of the believers, He brings them out of the darkness to the light (Sūratul Baqarah/257) to an innateness — oriented society, and:

والذین کفروا اولیاؤهم الطاغوت یخرجونهم من النورالی الظلمات

And the disbelievers their guardians are the tyrants, they bring them out of the light to the darkness. (Ibid.), to a *Ṭabi'ah* oriented society. The *Fiṭrah*-oriented man believes in his own work. His belief, springing from *Fiṭrah* invites him through the sense of responsibility originated by faith towards observing Allah's limits:

التائبون العابدون الحامدون السائحون .... و الحافظون
لحدود الله

The repenters, the worshippers, the praisers, the fasting, the bowers, the prostrators, those who bid good and forbid evil, who keep Allah's limit. (Sūratut Tawbah/112)

The *jihād* in the way of Allah, which starts from those who have been described above, is the *jihād* of *Fiṭrah*, because it is *Fiṭrah* alone which, with the sense of responsibility, turns, before everything, towards Allah, and repentance being accepted, worship becomes sweet and longing for worship becomes manifest. Through worship it gets nourishment. Love for the worshipped takes him to praising, thanking and glorifying Him, and, having done these, he prepares himself to fast for the sake of the beloved. As fasting increases his illumination, he comprehends the greatness of the worshipped to such an extent that he first starts bowing down, then, with more illumination and deeper comprehension of His greatness, he joins the prostrators. When he attains to the position of his own prostration, he shows the course to the others, and from bidding the good he moves to forbidding the bad. Then,

at the peak of what is being performed by *Fiṭrah* is the observation of the limits of Allah. By doing so, his war can be the war for the sake of Allah. Between the stage of forbidding the bad and the *jihād* in the way of Allah is the stage of keeping the limits of Allah. The one who does not keep Allah's limits, if he undertakes the *jihād* will not be in the way of Allah, it will not be Fiṭri *jihād*, rather it is based on *Ṭabi'ah*. If a *Ṭabi'ah*-oriented person tries to pretend to be in all the said descriptions a *Fiṭrah* oriented, he will be caught in the stage of keeping Allah's limits, because such a person's aim is to acquire power, then, when he acquires it, he will then only think of his own *Ṭabi'ah*'s desires and self-protection. Thus, keeping Allah's limits is contrary to *Ṭabi'ah*-oriented.

واذا تولى سعى فى الارض ليفسد.... والله لايحب الفساد

And when he comes to power he strives to make mischief in the land and to destroy the tillage and the breeding stock (Sūratul-Baqarah/205)

Therefore, the programs of these two societies: the *Ṭabi'ah*-oriented and the *Fiṭrah*-oriented societies, differ from each other. Thus, their social reactions towards diverse phenomena are also different. Here, it is not that two contradictory existence, by the names a *Ṭabi'ah*-oriented and *Fiṭrah*-oriented, face each other. It is rather a single earth and a single day, be it *Fiṭrah*-orientation (sun-orientation of the

earth) or night (self-orientation, and the earth's turning away from the sun) *Ṭabi'ah*-orientation or self-orientation: The Qur'ānic *āyah* says:

و جنة عرضها السموات و الارض

And a garden whose width is that of the heavens and the earth. (Sūratu Āli 'Imrān/133).

The Prophet (S.A.) was asked, "If the width of Paradise covers the whole of the heavens and the earth, where then, hell will be?" He said: "When it is day, where will the night be? Concerning hell it is said:

ويايته الموت فى كل مكان

And death comes unto him from every side (Sūratu Ibrāhim/17)

In another *āyah* the believer is said to be in a castle:

فضرب بينهم بسورله ... من قبله العذاب

Then between them a wall is set with agate on its exterior side there is mercy, and on its exterior side there is torment. (Sūratul Ḥadid/13)

Inside the castle is the shining of mercy, and outside it, flames of torment. The divine trials are an act, but they are:

خافضه رافعه

Abasing (some), exalting (some). (Sūratul Waqiah/3), the same thing which destroys falsehood and polishes the truth:

لله درالنائبات فانهاصرد اللئام وصيقل الاحرار

How good calamities are! They afflict the mean and polish the freemen. The trial of 'Āshūrā and the tyranny of the Ummayids are one thing. The radiance of al-Husayn ibn Ali (A.S.), and the collapse of other ulama of Islam who attached themselves to the Ummayids, are two contradictory effects of a single factor. The Qur'ān is also like that:

وننزل من القران ما هو شفاء ورحمة للمومنين ولا يزيد
الظالمين الا خسارا

And we reveal of the Qur'ān that which a healing and a mercy for the believers, and it adds only prediction to the wrong-doers. (Sūratul Isrā'/82) and:

.... يضل به كثيرا و يهدى به كثيرا ....

He causes many to go astray by it, and many He guides aright by it. (Sūratul Baqarah/26). A single factor with two effects: guidance and astraying. Clearing the cocoons of the

silkworms which have been changed to butterflies and those not yet changed, is one factor, that is, emptying the cocoon, but for the butterfly it is release from the narrow prison and permission to fly, and for those not yet changed, it is doing away with the chance for life. Falling down and destruction are not two arguments for the *Ṭabi'ah*-oriented and *Fiṭrah*-oriented, it is a single argument, but it has two effects: the one is released from the cage and the other is burnt in the open heavenly space. When the transient is under the conditions of the eternal, it bursts up, like the body of an astronaut if he went outside the spaceship, as all his veins expand and are torn into pieces. Even pilots at high altitudes use special apparels. The life in this world is no more than a phenomenon, but it is a ladder for ascending to someone, and to someone else it is a dangerous precipice.

The discussion is not about the natural world. It is about the *Ṭabi'ah*-orientation. Attachment is devotion. *Ṭabi'ah* is not creator. So *Ṭabi'ah*-orientation is worshipping the created and attachment to it. If man takes *Ṭabi'ah* as a ladder, he will be able to understand the lowest and the highest, and the window of the divine light shines upon all the degrees and worlds, and man becomes Allah's successor. And, as the *Ka'bah*, the mosque and Mecca are manifestations of Allah's mercy, and as the *Ka'bah* is Allah's abode, man's heart, too, turns into Allah's original abode. The *Ka'bah* is the embodiment of man's heart. Allah has built a house for Himself, and its safekeeping is a great responsibility. A Holy *ḥadith* says:

لايسعنى ارضى ولاسمائى ولكن يسعنى قلب عبدى المؤمن

"Neither My earth nor My heaven contains Me, but the heart of My believing servant contains Me." So, He says:

انا عرضنا الامانة على السموات والارض والجبال ... جهولا

We offered the trust to the heavens and the earth and the mountains but they shrank from bearing it and were afraid of it, while man bore it. He is unjust, ignorant. (Sūratul-Aḥzāb/72).

The point is that the heavens and the earth did not deserve to be beings receiving Allah's consideration.

A *ḥadith* states that ever since Allah created the universe He did not cast a glance of care at it, but man's heart enjoyed a connection of mutual love with Allah. When the house of the heart becomes habitable, Allah's eternal love and perpetual grace flow through it, and ooze out, or shine, on the other being. Consequently, if the heart debased itself to the level of insects and mean attachments, it will become a center for disgust and permanent wrath. The heart is such that it burns out for being away from Him, like every living creature that burns of the polar cold. That which burns a tree is the fire of frost. Cold bites like fire. The poisonous cold of negligence and the darkness of Hell is to turn one's back to Allah and attend to oneself. Man is made to be eternal, but his attachment to the mortal is like an iron loop fastened around the

trunk of a growing tree. The iron loop cannot grow, and the trunk of a tree cannot stop growing. So, as time passes, the pressure of the iron belt on the trunk increases, and it becomes a perpetual torture to the tree, and it would be a comfort to the tree if the belt is removed from its trunk. The life of this world is limited, but although man is by nature limited, yet *"I breathed in him of My spirit" (Sūratul Hijr/29)* refers to a different talk.

So, *Fiṭrah*-orientation means starting from "I breathed in him of My spirit",. *Ṭabi'ah*-orientation means the fixed and limited hoop of *Ṭabi'ah* on an augmenting creature. *Ṭabi'ah*-orientation means that a fetus remains in the womb for more than nine months, and after its complete growth inside the womb, it will be under big pressure due to the limitedness of the womb and its own ever growing. The womb itself cannot bear that pressure. *Fiṭrah*-orientation means giving permission to child birth. When the dictators, or, in the Qur'ānic term, the *ṭāghūt*s, order the people to obey them, they seem to demand from the pregnants not to give birth to their babies. Perhaps someone may say: "We do not see that the toil of those who want to free themselves from the love of this world resembles the labor of the pregnant who want to give birth. The reply is that if at time of labor the pregnant is given no sedative or narcotic drugs she will perish of pain, but the *Ṭabi'ah*-oriented group do everything to prevent the birth-giving and cause the fetus and its mother to perish. When the magicians saw Moses' miracle and prostrated, they blamed Pharaoh for forcing them to practice witchcraft: "*and the magic to which you compelled us*", whereas at the beginning they said: "*Shall we get a reward if we are the win-*

ners?' and they had also said: "*By Pharaoh's might we shall be victorious*".

After all, *Fiṭrah*-orientation possesses a power similar to the laborer's strife in delivering her child. She knows if she delays the strife, her life and her child's will be endangered. The magicians know that if they did not repent they would perish. They give no heed to Pharaoh's threats. They think the danger of dying before repentance is the gravest one. If one day the network of propagation of the *Ṭabi'ah*-oriented is done away with, it will be disclosed how quickly man makes haste towards repentance. All the organizations of the governments in the world are mustering their efforts in order to offset all the manifestations of *Fiṭrah*, preparing for each disorder and anxiety a particular amusement and delight. If *Fiṭrah* raises freedom as an excuse, for discontent, they push democracy as a pacifier into its mouth. The more it sucks at it, the less it feels the taste of milk of freedom. When *Fiṭrah* raises justice as an excuse for discontent, the pacifier of abolishing class discrimination is pushed into its mouth, but much as it sucks at it, it gets nothing. Whatever *Fiṭrah* demands, they have prepared some substitute of *Ṭabi'ah* to pacify it temporally to deviate it from the original demand. Even when *Fiṭrah* proceeds to reach the Absolute Existence from whom is the Absolute Power and the Absolute Might) they cast in its teath the proportional powers, and it realizes that only when it reaches them; so, what it thirstily and enthusiastically, strove for now that it attained to it, looks for it in the next and higher stage. This means nothing but that man is in quest of the absolute, thinking that the shadow of the absolute is in the proportional, and when it attains to it, only

then it realizes its mistake.

The Qur'ān refers to this by saying that Allah showed to Ibraham the domain of the heavens and the earth so as to make him an assured believer. When the dark night came he saw a star and said: "*This is my Lord*". But when it set he said: "*I do not, like the setting ones.*" When he saw the illuminous moon he said: "*This is my Lord,*" but when it set he said: "*If my Lord does not guide me I will certainly go astray*". When he saw the shining sun, he said: "*This is my Lord,*" but when it set, he said: "*O my people, I am innocent of what you associate with Allah. I sincerely turn my face to the one who created the heavens and the earth, an upright and I am not of the polytheists.*" *(Sūratul An'ām/67-79).*

Ibraham's words: "I am innocent of what you associate with Allah", denote that the stars, the moon and the sun were among their deities, but Ibraham rejected the transient deities. When the dominion of the heavens and the earth were shown to him, he realized the presence of Allah in the beings and accepted that the Lord cannot be disapprearable not hidden. The result is that when *Fiṭrah*, looking for the lost which it is looking for, encounters many things, but when it does not find what it is looking for in them, it leaves them, until it realize that what it looks for is beyond those manifests. It feels satuated with the similarities and substitutes. The said *āyah* speaks for the situation of *Fiṭrah*, which is in quest of its Lord. *Fiṭrah* searches for Allah. But during the course of the search it meets matters which it mistakes for what it wants. But, when it realizes them to be transient, it recognizes its mistake. The course begins from the small to the big, then to the bigger and the biggest. Then when it sees that the world's

highest manifestation is only a mortal, it speaks out and tries the deities of *Ṭabi'ah*:

انی بری مماتشرکون

I am innocent of what you associate (with Allah), is what it says to *Ṭabi'ah*.

The acts of the magicians and their magic, which, after so much of their efforts finally perished, were *Ṭabi'ah*'s work, then their prostration was the work of *Fiṭrah*. It was *Fiṭrah* which won the trial. What can be done? They are both *Ṭabi'ah* and *Fiṭrah*. It is *Fiṭrah* which asks: "Who is my Lord? Where is my Lord? And it is *Ṭabi'ah* which reaches to what has no superior and says: "This is my Lord." But when it passes by it, *Fiṭrah* says: "I do not like the setting ones." Then after several stages it arrives to the conclusion that the Lord is above *Ṭabi'ah*. In the stage of desires, which are man's real deities, each desire has two sides: the side of perfection, and that is why it is on the desires' side. The other side is limitation, which cannot come under the desires. During man's course, these desires amuse man so that movement may not stop, and, at last, they take man to an Absolute Desire which is neither limited nor transient. Therefore, from the beginning *Fiṭrah* was in quest of perfection, though still immature and imperfect. It is neither clear sighted so as to recognize the ultimate desires in the first stage in order to begin moving accordingly, nor is it blind so as to be satisfied with the first desire it attains to. As its knowledge is proportional, its desire is also in proportion to its knowledge.

Suppose that man, as a child, desires to have wings and fly, or wishes to be school master one day. When he does become a school master, he cherishes the desire to become the dean of the school; when he becomes a dean, he thinks of a higher rank. He moves along this course stage by stage. Each one of his desires tantamounts to: *This is my Lord.* When he has finished with it, it is like saying: *I do not like the setting ones.* When he sees the death of those before him or when he visits their shrines, he also says: I do not like the setting ones. When he falls ill, he realizes his vulnerability, weakness and perishability. He arrives at the conclusion that there is nothing to leave or to take, and that he himself is to leave. He looks at his own white hair and understands that it is to no avail to pin any hope on himself, his presidency and his mastership. When he realizes the insufficiency of these matters, he comprehends that his monarchy is not trustworthy, that might, power, wealth and health are transient. But his servitude to Him and his need of him are his real wealth, and that his attachment to Him is the complete freedom. Death and annihilation in Him are the eternal life, and it is the stage of the magician's falling down in prostration, and the stage of saying: "We believe in the Lord of the worlds", the stage of:

انی وجهت وجهی للذی فطرالسموات والارض حنیفا و
ما انا من المشرکین

I have turned my face toward Him who created the heavens and the earth, as an upright, and I am not of the polytheists. (Sūratul An'ām/79)

The desires are both Ṭabiī (natural) and Fiṭri (innate). Demanding greatness is an innate desire and seeing greatness is of *Ṭabi'ah*. When man's desire is fulfilled, he realizes that what he thought to be big and elevated is really small and limited, and that he has to give it up. Now as he cannot distinguish the real want of *Fiṭrah*, he jumps from the branch of a desire to another, and when this is repeated, *Fiṭrah* will not be satisfied with the quantitative change, but he will insist on qualitative change, and it is *Ṭabi'ah* which presses heavily and thinks that it may rest wherever it likes. It is *Ṭabi'ah* which is first overwhelmed with joy and says: "*This is my Lord*," and it is *Ṭabi'ah* which says: "This is enough." But *Fiṭrah* says: "This is not the destination." These beauties are in the middle of the road. *Ṭabi'ah*. Like a child with his parents, is impatient. It is late in getting up, and is pleased with even trivial things. *Fiṭrah* wants security and assurance, but *Ṭabi'ah* looks for comfort, though superficial and temporary. If *Fiṭrah* wants comfort, it wants it eternal and perpetual. These two co-travelers have interesting stories worthy of listening to. One is foresighted and the other is superficial. One is shrewd and the other sees big. Now, when there is no desire there is no movement, but the ultimate desire is still out of sight. So, should there be no metaphorical desire, love, power, dignity and companions, there would be no movement, or should there be, it would be accompanied by debauchery and libertinism, it would not be *Fiṭrah* — it would be *Ṭabi'ah*. But if it is not polluted, it would be *Fiṭrah*. The ground for movement is *Ṭabi'ah* which is not afraid of pollution.

The one who seeks power, without resorting to lies, hy-

pocrisy and corruption will, at last, reach somewhere, and his sound *Fiṭrah* will undertake the final arbitration, and, by showing the real position of power, the real desire of *Fiṭrah* becomes manifest. In this situation man's butterfly stage begins, and the real man takes shape- the man, for whom the problem of the distance between death and life has been solved, is not afraid of movement. If everything is taken from him he cares not, because he is not attached to them. If he is given everything he cares not, because his heart is attached to a higher support.

The late Imam (Khomeini), on his return to his homeland after 15 years of exilement, was asked about his feelings on that occasion. His reply was: "Nothing." Such a man says, on his leaving to the other world; I leave with a calm mind and an assured heart." The one who is over-joyed on coming cannot have grown up on leaving. This world is that of giving and taking back. They continue to give and to take back in order to get to something:

لكيلا تاسوا على ما فاتكم ولاتفرحوابما آتاكم

So that you may not grieve for what has escaped you, nor be exultant at what He has given you (Sūratul Ḥadid/23). Man should not be sad for what he has lost, nor should he be overjoyed at what he gets. How well the *āyah* before it says:

ما اصاب من مصيبة فى الارض ... ان ذلك على
الله يسير.

> *No calamity befalls the earth nor in yourselves but it is in a Book before We bring it into being. That is easy for Allah. (Ibid., 22).*

Yazid (ibn Mu'awiyah), at the prime of his *Ṭabi'ah*-orientation, when he sees the caravan of the captives, including the Imam of the time, as Sajjad (A.S.) and the untaught learned, Zaynabul Kubra, before him in his court, cities the *āyah*:

ما اصابكم من مصيبة فيما كسبت ايديكم

> *And whatever calamity befalls you is because of what your hands have earned. (Sūratush-Shurā/30)*

The Imam replies: "We do not belong to this *āyah*, nor was it revealed about us. What was revealed about us is:

ما اصاب من مصيبة ... ولاتفرحوابما آتاكم

No calamity befalls the earth nor in yourselves but it is in a Book before We bring it into being. That is easy for Allah, so that you may not grieve for what has escaped you, nor be exultant at what He has given you (Sūratul Ḥadid/22 and 23). We are those who are not exultant at what He has given us, nor do we grieve for what escaped us."

This is the answer of the elevated *Fiṭrah*-oriented people addressed to famous *Ṭabi'ah*-oriented person. In fact, *Fiṭrah* is such that if one gets attached to it one can accept a calamity as hard as that of 'Āshūrā' tragedy with a patience as spacious as life. The pride and splendor of the *Ṭabi'ah* of a tyrant like Yazid, with a poise boiling from resignation, which stemmed from servitude, which stemmed from complete orientation, which answered *Fiṭrah*. Everywhere the *Ṭabi'ah*-oriented one encounters the *Fiṭrah*-oriented. Despite the fact that in the world of orientation to *Fiṭrah*, calamities come one after another, yet without such give-and-takes, *Fiṭrah* will not attain to its maturity and blooming that with any sort of findings it will not become overjoyed, nor with any loss will it lose itself.

The world of *Ṭabi'ah* tries to pass through places away from calamities for fear of loss and hope of gains. Sometimes the question of gaining is so attractive that it endangers sleep, eating, health and comfort. Yet, all of these are for the sake of the reward. So, there can be no objection if it satisfies the desires of *Ṭabi'ah*. In fact, in the world of *Ṭabi'ah* quenching thirst is by salt water. The more power one gains, the more the thirst for gaining power, and one is always either in the intoxication of winning, or in the drowsiness of losing. The *Ṭabi'ah*-oriented one is one day intoxicated, and one day suffers from its aftereffect. Wealth and richness, comfort and delicacy, position and power, victory over the rival, resquing the friend and afflicting the enemy, all are of the same category. Had he no *Ṭabi'ah*, his forgiveness would have no value. What gives meaning to man's forgiveness is his natural attachment, as by this forgiveness he proceeds ahead and

gets results.

انی وجهت وجهی للذی فطرالسموات والارض حنیفا و
ما انا من المشرکین

I sincerely turn my face to the One Who created the heavens and the earth, an upright, and I am not of the polytheists. (Sūratul An'ām/79).

The one who could know Allah and other than Allah in the melting pot of the difficult experiments, possesses a deep and reliable knowledge. If man does not stay in the dark, he cannot recognize the real value of light. Affluences show their values during famine. Darkness displays the real value of light. The one who is in the darkness of *Ṭabī'ah*, when by means of the light of *Fiṭrah* sets oneself free from the darkness of *Ṭabī'ah*, the fervent of movement towards light, the removal of all the blemishes and mixes away from one's intentions, become so apparent that they show the pure monotheism, mere tawḥid. Love, which is like throwing man onto his truth, such as mortality and the like, is the result of the blessings of being veiled in the dark. This separation between the pure and the impure is the most beautiful search, which displays quite clearly the additional value of the process of recompensating the losses:

اتجعل فیها من یفسد فیها و یسفك الدماء

Will you place in it someone who shall make mischief in it and shed blood (Sūratul Baqarah/30). The result is the men who shine at the bottom of the furnace through the flames of corruption and bloodshed, like pure gold. Their shining is such that their glorifying Allah discolors that of the angels:

نحن نسبح بحمدك ونقدس لك

We extol your faultless glory and sanctify you (Sūratul Baqarah/30), but they are told:

انى اعلم ما لاتعلمون

Surely I know what you do not know (Ibid.).

How well it is said:

الحمدلله الذى خلق السموات و الارض وجعل الظلمات و النور

All praise is due to Allah Who created the heavens and the earth and made the darkness and the light. (Sūratul an'am/1)

Whatever is there is in this darkness and light, because the struggle between these two equalizes the wayfarers. It is true that the lowest steps of Hell and Fire will be crammed, or, in other words, will be implemented, yet it is the foam of the water. That which displays the relation among mercy, life and the oozing out of the special mercy, is clear water.

انزل من السمآء ماء فسالت اودية بقدرها...كذلك يضرب الله الامثال

He sends down water from the sky so that valleys flow up to their capacities, and the tarrent bears swelling foam. And from what they smelt in the fire in order to make ornaments or tools rises a foam like it. Thus does Allah compare truth with falsehood. Then, as for the foam, it passes away as scum upon the banks, while as for that which benefits the people, it remains in the earth. Thus Allah coins the semilitudes. (Sūratur-Ra'd/17)

When the desires are pinned on an ephemeral thing, the relevant act (whatever it may be) will be of *Ṭabi'ah*. But when the intention and the desire motivating the act, are connected to the eternal, the act will belong to *Fiṭrah*. The act, whatever it may be, stem from *Fiṭrah*. So many devotional acts, such as *ṣalāt* and fasting, according to their competitive intentions, are the offspring of *Ṭabi'ah*, and so many wars and blood sheddings, because of their Fiṭri intentions, are the offspring of *Fiṭrah*. In such matters every Ṭabii matter, which is in the image of an Fiṭri one, is much more dangerous than a naked Ṭabii matter. This is the very talisman which hinders

the movement of *Fiṭrah*, the same sedative given to calm down the pains of *Fiṭrah* pregnancy, and often kills the fetus in the womb. By way of letting the light of *Fiṭrah* appear and to free the *Fiṭrah* from the pressure of *Ṭabi'ah*, man has the same feelings as the pregnant has at giving birth. Had there been no sedatives and engagements, Fiṭri in appearance and Ṭabii in reality, the struggle between *Fiṭrah* and *Ṭabi'ah* would not have become apparent. How can man insert his fellow-human being into the earth, without being sure of the situation after death and remain calm? A drug, a sedative or an intoxicating material must have been used, as otherwise demanding assurance is inevitable.

Matters which bring the absolute *Ṭabi'ah* to reckoning are too many. Similarly, the matters which show *Fiṭrah* assured and invincible are too many, too. Every moment we eye that the miracle of *Fiṭrah* swallows the magic of *Ṭabi'ah*. All the overturned programs of the *Ṭabi'ah* oriented people, and the uprightness of *Fiṭrah*-oriented people, are satisfactory lessons. How is that Yazid went out of the scene and al-Husayn ibn Ali (A.S.) remained there? It is enough to compare their existing graves: One is like a garbage bin, and the other is the visiting place of the lovesick people. Many attempts have been exerted to snatch this shrine from its lovers. Each time certain limitations were effected under the merciless pressures of the tyrants for a number of days, and each time the loving people, with stronger enthusiasm, embraced the shrine. The East played the tune of "religion is the opium of the peoples" for 70 years. Now, this east has collapsed, and the mosques found their identity. Had there been no intoxication and dizziness, and no competition on attaining to

power or fame, the number of the persons oriented to *Fiṭrah* could have been increased if the *Fiṭrah*-oriented people did not resolve in the *Ṭabi'ah*-oriented ones, who encircled them, the situation could be better. It is regretted that the governments are all *Ṭabi'ah*-oriented and all the round-the-clock propaganda of the information organizations are at the service of ideas and values oriented to *Ṭabi'ah*.

Chapter Three

Forces behind the social movements

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If the moving power behind the social movements is the beliefs, so many innate beliefs are interpreted within the material framework and added to the *Ṭabi'ah*-oriented group. If it is economy, then the natural desire for earning more is the orbit of its movement. If it is the social laws, then the governments try to lay down the laws for their own consolidation and power. So many governments have played the principal role in such programs, and so many collections of governments established blocks or pacts, and wrote down their plans and programs within the framework of removing natural problems. They vied with each other for priority in playing a better role. As a matter of fact, fetters and chains are so scattered around man that they left no room for him to make the slightest free movement. *Ṭabi'ah* has confined time exclusively to itself, and despite the fact that it stems from *Ṭabi'ah* and is to return to it, and to be used to animate it in order to bear fruit, it fell victim to another disruption. It is regretted that different religions, due

to matters related to factionism, have been strangled in the entangled knot of the net of *Ṭabi'ah*-orientation, and acts and conducts appear to have Ṭabii motives. Strange enough that Ṭabii-oriented net is wrapped in an alleged *Fiṭrah*-orientation in such a complicated way that the individual remains for years sucking at it, but *Fiṭrah* tastes no milk in it, like the East which raised Fiṭri justice as a banner and satisfied *Ṭabi'ah* quest for power, and they put the *Fiṭrah*-oriented people into suspension for 70 years. It has already been said that a large portion of the religions were captured in the net of the political covenants of *Ṭabi'ah*-oriented governments and the secret relations of the power seekers, and practically they were used in the interest of their purposes.

Today, gnosticism should have been the final essence of *Fiṭrah*-orientation. In many sects, sufism was afflicted by a sort of blocks or coalition tendencies and secret and open groups, and, in fact, a sort of trading. The result is that the human beings step into this world with *Fiṭrah* which is not used at the beginning. It is only man's *Ṭabi'ah* which is satisfied in an unsound manner. The followers of *Fiṭrah* should have occupied, or liberated, a spot of this earthy globe (if they could), where they could have prepared a correct and complete program for *Fiṭrah*-orientation from birth to death, in order to put *Ṭabi'ah* at the disposal of *Fiṭrah*. But how can man's *Ṭabi'ah*-orientation give up even a single place out of his domain? In this world it is *Fiṭrah*-oriented persons who have always been living in open or secret war in which they either killed, poisoned or died in the prison after torture, or exiled.

The *Ṭabi'ah* oriented conquest of the world is pregnant

with the ever-increasing authority of the advanced means and instruments of the social world. How can a *Fiṭrah* oriented person, intuitive and clear-sighed as he is, befriend and be sociable to a group who speak, think and behave with motives stemming from *Ṭabi'ah*. Really, among this group, with whom can one become familiar? How can a butterfly live among a group of silkworms which have not yet changed into butterflies? Such a living for the butterfly is either prison or hell. He speaks with a particular motive, while they interpret it with their Ṭabīī motive. Hafiz, the Persian poet, desperately tries not to explain his method of writing to *Fiṭrah*-oriented men, who have not been hunted by the *Ṭabi'ah*-oriented ones, according to his own rules, custom and manner, but in vain:

O Friends, blame not Hafiz for his love affairs
As I see him a lover of your beauty.

How hard it was on Lūt (A.S.) when some youths visited him as guests, and he was worried about his neighbors! However, at last the heads of the rascals and villains, whose blades were sharper than the others, came after the prey, asking Lūt to hand over to them his guests. He said:

يا قوم هؤلا بناتى هن اطهرلكم ... من حق وانك
لتعلم ما نريد

O my people, here are my daughters, they are purer for you, so, fear Allah and do not

disgrace me in (the presence of) my guests. Is there not among you any prudent man? They said: certainly you do know that we have no claim on your daughters, and you do know what we want. (Sūratu Hūd/78 and 79)

This is the story of a *Fiṭrah*-oriented person caught by a group of *Ṭabi'ah*-oriented persons:

قال لوان لی بکم قوة اواوی الی رکن شدید

He said: Would that I had power to suppress you, or had some strong support. (Sūratu Hūd/80).

Necessity and pressure were so strong that a *Fiṭrah*-oriented man, like Lūt, was compelled to offer his daughters as a shield protecting his guests, since his guilt was his *Fiṭrah*-orientation, while his people were *Ṭabi'ah* oriented. They could not accept to look at handsome young men without being filled with lust, as in the unrestricted world of *Ṭabi'ah* there is nothing else. Love is just to satisfy desire. They are silkworms which have not yet reached the butterfly stage, and whose relations to each other are different from the relations of the butterflies with each other. The *Fiṭrah*-oriented people have known each other in a particular way, which cannot be comprehended by the *Ṭabi'ah*-oriented people.

Hadith ul-Kisa (The tradition of the covering) shows a

Fiṭrah-oriented family. The meeting and conversation of its members are astonishing. The landlady in this scene is Fāṭimah, the daughter of the Messenger of Allah (S.A.). She relates: "One day my father came to me and greeted me. I answered his greeting. He said: "Fāṭimah, 'I feel weak in my body'. I said:' I pray Allah to protect you, father, against weakness!' He said: 'Fāṭimah, bring me the Yamani covering and cover me with it,' I brought the Yamani cover and covered him with it."

How is it that the one who faces difficulties and dangers, firm and strong, showing of weakness, complains now of weakness? How well Ibn al-Farid, the poet, puts it:

> Showing steadfastness before the enemy is good.
>
> But before the loving people showing except weakness is bad.

This *Fiṭrah*-oriented man shows his *Fiṭrah*-oriented daughter his problem and feels pleased to do so, a manifestation of intimacy.

من شكاالى مومن فقد شكا الى الله ... فقد شكااليه

> Whoever complains to a believer is complaining to Allah, and whoever complains to *a non-believer is complaining of Allah.*

In another *ḥadith* it is said:

ملعون من القى كله على الناس

Accused is the one who puts his burden on the people.

In the story of "the cover", the Messenger (S.A.) orders Fāṭimah (A.S.) to bring a cover. Such an order, from a beloved, is utmost kindness. He does not say "Bring," but "bring and cover me." The mother, answering her sons greeting, says: "And peace be upon you, my son, the delight of my eye and the fruit of my heart." The son ask: "Mother, I smell a scent like that of my grandfather, the Messenger of Allah (S.A.)." This smelling sense and the kind of the scent of the Prophet are based on *Fiṭrah*, which, on blooming, gets its own special scent. But only the *Fiṭrah*-oriented one can smell that scent. The mother says: "Yes, your grandfather is under the Yamani cover."

The meeting of the sons with their grandfather is spectacle. They ask permission to push themselves under the cover. Why under the cover, not beside it? This is the connection of the *Fiṭrah*-oriented people with one another. The difference between under the cover and near it is understood by the grandson of less than 5 years old, as is seen in the child's answer to the mother and to the grandfather.

و عليك السلام يا ولدى ويا قرة عينى و ثمرة فؤادى

And peace be upon you, my son, the de-

light of my eye and the fruit of my heart.

It is possible that the small boys were eager to join their grand father under the cover and be hugged by him. But what did attract the father and mother to follow their sons' example? Love and intimacy among the members of a family are too deep to let them stay separate, though the *Ṭabi'ah*-oriented people are a different type even in matters of love between a married couple, as *Ṭabi'ah* is selfish. Love and selfishness are not compatible with each other. Selfishness is accompanied with a sort of pride and conceit such that it regards loving the others a kind of self-humiliating, attachment to them an abjection, be friending them a disgrace and devotion to them depising. So, even in allegorical love, haughtiness and selfishness fade away, though temporally, and unselfishness becomes manifest, and restlessness, tears and sighs, overt and covert, do not permit one to think of one's own dignity. How often the allegorical love caused the burning out of arrogance and conceit as well as the feathers of the *Ṭabi'ah*-oriented and overcome it, and then provide a chance for *Fiṭrah* to govern. A *Fiṭrah*-oriented man moves forward in quest of the truth, research and self-knowledge, and thence to theology and loving Allah.

However, the *Ṭabi'ah*-oriented ones live under the shell of their own self-conceit, while contacting others takes place outside the shell of self-conceit, and they do have apparent relation, but as soon as their personal shell is injured, they forget everything and start hating the others and try to revenge. Even when the individual acts according to his *Fiṭrah*-oriented duty, but actually, the *Ṭabi'ah* oriented ones take the criterion for their friendship and enmity from the others' ac-

ceptance or non-acceptance of their personality and status. According to the culture of the *Ṭabi'ah*-oriented men, friendship is recognized in others as much as the others recognize their own status and respectability. To them human rights are the rights of their friends, the friends who have already been described.

However, *Fiṭrah* does acknowledge for man certain rights but the usage of the term "human rights," in the political, social and economical life of the *Ṭabi'ah*-oriented, their followers and adherents, is only a means for misleading and deluding the *Fiṭrah* of those friends and a lever used in their cultural, political and economical propaganda and fight against the others. All the *Fiṭrah*-oriented statesmen and their former supports who had been annihilated at the hands of the *Ṭabi'ah*-oriented statesmen who tried them in their courts and convicted them on the pretext of defending their own lives and the lives of their friends, and thus they destroyed those honorable men. The enormous crime of the *Ṭabi'ah*-oriented was in their claims not in their killings. Among their claims was that they did so to prevent mutiny and corruption:

وقال فرعون: ذرونی اقتل موسی ولیدع ربه ...
اوان یظهر فی الارض الفساد

Pharaoh said: let me kill Moses and let him call his lord. I am afraid that he will change your religion or that he will make mischief in the earth. (Sūratul Mu'min/26).

Pharaoh, the *Ṭabi'ah*-oriented ruler, wants to do away with

Moses through accusing him of the crime of spreading corruption in the land. Then he turns to the magicians, the *Ṭabi'ah*-oriented, who had turned into *Fiṭrah*-oriented ones and believed in Moses' Allah, and said:

ان هذا المكر مكرتموه فى المدينه....اهلها فسوف تعلمون.
لاقطعن ايديكم و ارجلكم من خلاف ثم لاصلبنكم
اجمعين

Surely this is a plot which you have devised in the city in order to turn out its people from it, you shall see. Will certainly cut off your hands and your feet alternately, then I will crucify you all. (Sūratul A'rāf/123 and 124).

When the people of Lūt, with all their indecencies, encountered him and his followers as *Fiṭrah*-oriented, they said:

اخرجوا آل لوط من قريتكم انهم اناس يتطهرون

Turn Lut's people out of your town, they are a people who keep clean. (Sūratun-Naml /56).

Lūt's people are convicted because they pretend to be clean. They accused the prophets of telling lies, which is far from the conduct of the *Fiṭrah*-oriented people as it is against *Fiṭrah*. They convicted them of rejecting the order of *Fiṭrah*,

and so, stoned them.

قالوا انا تطيرنا بكم لئن لم تنتهوا لنرجمنكم وليمسنكم منا عذاب اليم

They said: We augur evil from you. If you do not desist we will stone you, and a painful torment shall touch you from us. (Sūratu Yāsin/18).

Ṭabi'ah-orientation often shows itself and proceeds under *Fiṭrah*-oriented slogans, while the *Fiṭrah*-oriented is often condemned under *Ṭabi'ah*-oriented slogans. The one who violates the law has become law-giver and convicts the actual rightful one as a transgressor. In other words, condemning transgression is not a new phenomenon, but the question is who is the judge and the ruler? When *Ṭabi'ah*-oriented comes to power, *Fiṭrah*-oriented is regarded as a capital sin, and *Ṭabi'ah*-oriented is regarded dutiful and observant of the right and law.

Is it not that ever since the occupation of Palestine by Israel, the Palestinians' resistance is called: resisting the law, and submission to Israel is regarded following the law and establishing order? Is it not that when the Palestinians come to power in this very land, coordination with the government will be a legal act, and opposing the government will be called an act against the law? Therefore, the question is: who is the law-giver? Whenever the rule is in the hands of *Ṭabi'ah*, and the law is laid down by the *Ṭabi'ah*-oriented people, all the cultural values of the society will be domi-

nated by the *Ṭabi'ah*-oriented ones. The bad and the good, the ugly and the beautiful, have their meanings within the framework of the orientation to *Ṭabi'ah*. All the terms devoting virtue such as freedom and equity, are in use, but with different evidences and consequences. The government of *Ṭabi'ah* reaches its climax only when it can establish its order of values within the public culture. There are *ḥadiths* to the effect that in the end of time there comes a period during which bidding the good will be given up, and after, a long, while, the good loses its goodness, then after a further period, the good and the bad change places, and the good becomes bad, and the bad becomes good, which represent the stages of *Ṭabi'ah*'s darkness.

ظلمات بعضها فوق بعض اذااخرج يده لم يكديراها

When he holds out his hand he can hardly see it. (Sūratun Nūr/40)

The simplest and first transgression happens when a human being takes possession of another's right or transgress it. This is a simple transgression, a first-stage transgression. The second stage of transgression happens when the transgressor becomes law-giver and bases the society's law on giving one's right to another. In this stage the transgressor is law-abiding, and the rightful is a transgressor and a law-breaker, and if he demands his right, he is punished. The third-stage transgression happens when anthropology and sociology are taught to redress the law of transgression and to allow the enactment of such a corrupt law. The fourth-stage transgression is a kind of world outlook in which man and society are

described in such a way that the corrupt law is corrected accordingly.

يا بنى لاتشرك با الله ان الشرك لظلم عظيمٌ

My son, do not attribute copartners to Allah. To attribute copartners (to Allah) is a tremendous wrong. (Sūratu Luqmān/13).

Luqmān tells his son not to associate anything with Allah: "Because such a world outlook would not make you and the society Allah's servants, and the right of deity and law-giving you will grant to yourself, and, accordingly, you make law, and, on the basis of that law you judge, and on the basis of your judgment you do wrong. Transgressing the sanctuary of the divine rule and ownership means giving man absolute originality. This type of anthropology leads to its relevant sociology, through which perverse economy, politics, education and management are created, and, consequently, it follows that a law for diverse political, social and economic questions is enacted accordingly, and the same law becomes the criterion for judgments, regulations and setting disputes." That is why he says:

ان الله لايغفر ان يشرك به ويغفر مادون ذلك لمن يشاء

Allah does not forgive that anything should be associated with him, and He forgives other than that to whom He wills. (Sūratun-

Nisā'/116)

Allah never forgives supposing a copartner with Him, but whatever is below that He forgives for whomever He likes. This supposed guardianship, monarchy, government, anthropology and sociology result in polytheism, and this results in relevant law-making. When world outlook deviates everything deviates from its course. *Fiṭrah*-oriented moves towards monotheism, and *Ṭabī'ah*-orientation towards polytheism. The *Ṭabī'ah*-orientation ends in a polytheistic world outlook, because the one who regards one's self to be the origin, cannot coincide with monotheism, since monotheism negates everything other than Allah. Thus, self is also negated. Hence, *Ṭabī'ah* and self-negation are incompatible. Therefore, *Ṭabī'ah*-orientation and naturalism are a system in which all the aspects of life are drown, while *Fiṭrah*-orientation is a system which includes all man's individual and social dimensions.

Ṭabī'ah orientation and *Fiṭrah*-orientation are two systems of management, two kinds of economy, two kinds of movement, two kinds of world outlook, two kinds of life and two kinds of death. *Fiṭrah*-orientation first of all solves the question of death, then the question of life takes its place. As long as death-celebration has not yet taken the place of the dreadful death, *Fiṭrah*-orientation would not reach its climax, just as *Ṭabī'ah*-orientation would not reach its climax unless man swallows up deity and self-deity of all the individual and social bases. Man is in continual movement between the climax of *Ṭabī'ah*-orientation and *Fiṭrah*-orientation. The darkness of *Tabī'ah*-orientation remains propounded till claiming god-

hood and *Fiṭrah*-orientation, up to longing for dying to meet Allah:

من كان يرجولقاءالله فان اجل الله لات وهوالسميع العليم

Whoever hopes to meet Allah, the term appointed by Allah is surely coming. And He is the Hearing, the Knowing. (Sūratul 'Ankabūt/5)

Fiṭrah-orientation gets to its world outlook and knowing man through pure monotheism in world outlook, that is, regarding Allah to be the owner of everything in the world, and lays the foundations of the social questions and the methods of the individual life and the principles of education, management, economy and politics, on the bases of servitude for the sake of attaining to the pleasure of the Owner and preparedness for attending the divine banquet.

The method and value in the mental system of the *Fiṭrah*-orientation is based on the movement towards the pleasure of Allah-the movement which sees life a prison and moves towards the garden of the hereafter life, while the *Ṭabi'ah* orientation starts from regarding the world ownerless and taking oneself the owner of oneself. Therefore, this world's life starts as the first and last chance for self-satisfaction on the basis of seeing oneself independent and irresponsible, and the moment of death is presented as a permanent danger and as

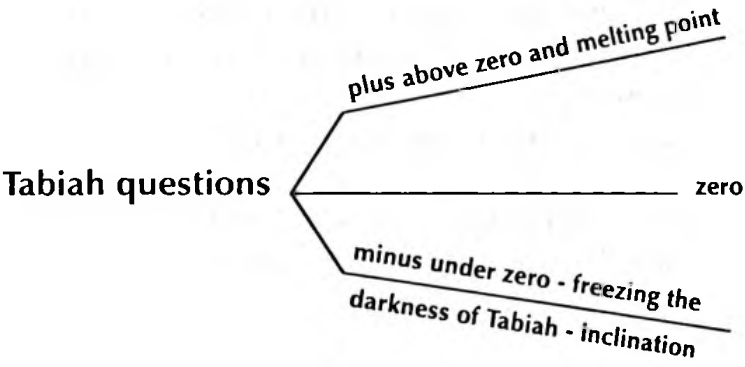
an insoluble, vague and general question, in such a way that whenever death is remembered man loses all power to think to work, to try and to act. But whenever man forgets death, the power to work, think, choose, encounter and everything returns to its former state.

Ṭabi'ah-orientation and *Fiṭrah*-orientation in Social Sciences

The ultimate security of man is, willy nilly, an important question. Therefore, security after death, as an unobjectionable reality and a fact, covers all the human sciences, and divides them into two groups: the humanities which are based on neglecting the question of security after death, and the humanities which believe in security after death. In this division, the group of humanities which have nothing to do with the ultimate security will be freed from the question of the creation, and the group which believe in the ultimate security will have to take into account. Therefore, the question of creation and resurrection, which apparently seems to be matter of belief and world outlook, is, in fact, the basis of value and the method of sociology, anthropology, economy, management, politics and education.

Ṭabi'ah-orientation means observing man with this life's section, and *Fiṭrah*-orientation means regarding the life of this world a section of man's reality. *Ṭabi'ah*-orientation means life without beginning and resurrection and regarding the security of this section the basis of security in general, and removing the natural needs the basis of comfort, and exempt man from pre-guidance. Therefore, the sociology of the

East and the West, which is based on *Ṭabi'ah*-orientation, takes a section of man's life to be his entire life, but no pre-life and after-life are propounded in this sociology. As the questions of *Fiṭrah* concerning this kind of humanities remain unanswered, and secrecy, as it were, is disbelief as a covering. But *Fiṭrah*-orientation, which starts with natural questions, (it must be noted here that the *Ṭabi'ah* questions are also *Fiṭrah* questions. Whenever *Ṭabi'ah* and *Fiṭrah* oppose each other, they are two things, but when they do not oppose each other, they are not two things. Often one of the two terms is used alone, intended to an intrinsic matter in the face of matter, which, due to educational, regional and national traditions, is imposed on man, in respect of matters which are not conditional, i.e. what is inside man encountering what is outside him. Both that which rises from instinct, i.e. man's *Ṭabi'ah*, and that which rises from *Fiṭrah*, i.e. man's truth, are true: Thus, the *Ṭabi'ah* questions are those which are not taught by a teacher, nor have they any connection to heredity or to suggestion and the like. So, *Ṭabi'ah*-orientation here has a broader sense than *Ṭabi'ah* and *Fiṭrah*. When the word is used in its broader sense, it may indicate one of its two meanings, which, here, is *Fiṭrah*, that is, the *Ṭabi'ah*- man is also entangled in such questions, since the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented are alike in the kind of questions, as if the *Ṭabi'ah* questions form the vertex of the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented angles, while the *Fiṭrah*-orientation and the *Ṭabi'ah*-orientation are the two sides of the angles.



By giving importance to the *Ṭabi'ah* questions man proceeds forth towards light, that is, *Fiṭrah*-orientation and his butterfly side becomes active. By neglecting the *Ṭabi'ah* questions man goes towards darkness, that is, *Ṭabi'ah*-orientation, or the worm of *Ṭabi'ah* takes man's rein over. This man, who have for some time neglected the *Ṭabi'ah* questions, lives in below zero state, such that water freezes below zero. Under this state the questions freeze and go into a state of hibernation:

ثم قست قلوبكم من بعد ذلك فهى كالحجارة .... من
خشية الله و ما الله بغافل عما تعملون

Then your hearts hardened after that, so that they were like rocks, or even harder; as there are some rocks from which streams burst forth, and there are others which split asunder so that water gushes out of them; and there are still others which fall down for fear of Allah; and Allah is not at all heedless of what you do. (Sūratul Baqarah/74).

The Qur'ān addresses Ahlul Kitāb, the Jews, and says: After so much favors which we have given you and saved you from the claws of the enemies, your heats froze, like a hard rock, or even harder. Ice sometimes becomes harder than rocks, as the rocks may split and water gushes out of it, while ice below 40°C or 50°C degrees minus, though water, yet is so hard as to kill, like the frozen poles, which kill every animal. Rocks my collapse or loosen up, but in a frozen atmosphere everything is dead. A rock may split and water flows out of it, but this heart lacks even this.

Anyhow, *Ṭabi'ah*-orientation freezes *Fiṭrah*, and the longer the *Ṭabi'ah*-orientation lasts and impudence increases, the freezing degree increases, too.

الم يان للذين آمنوا انتخشع قلوبهم ... فقست
قلوبهم و كثيرمنهم فاسقون

Has not the time yet come for those who believe that their hearts should be submissive at mentioning Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the period was prolonged to them, so their hears hardened, and most of them are transgressors. (Sūratul Ḥadid/16)

The longer the time passes in *Ṭabi'ah*, the more the freezing degree increases and more difficult the release becomes. The magicians, in facing Moses, received a bursting of light, in which the ices of attachment and affiliation melted and *Fiṭrah* flowed and they were freed and they took their stand in front of Pharaoh, and the flowing *Fiṭrah* took its natural course towards Allah.

لقد حق القول على اكثرهم فهم لا يؤمنون. انا جعلنا فى اعناقهم اغلالا فهى الى الاذقان فهم مقمحون. و جعلنا من بين ايديهم سدا و من خلفهم سدا فاغشيناهم فهم لا يبصرون

Certainly the word has proved true of most of them, so they do not believe. We have put on their necks chains reaching the

chins, so that they turned stiff-necked. And we have set a bar before them and a bar behind them, and (thus) we have covered them so that they do not see. (Sūratu Yāsin/7-9)

The more the *Ṭabī'ah*-oriented proceeds forward, the more his attachments become. These attachments will embrace him like letters. When the chains press upon his neck and prevent him from movement, his attachment to fame, high position, superiority, comfort, luxury, and people's applauding increase. Everybody may be afflicted by a particular attachment. A barriers of such attachments and desires stand before him and behind him and prevent him from paying attention and understanding that everything depends on that, and that *Fiṭrah* had no opportunity to utter a single word. Man has been so engaged that he could not hear the voice of the *Fiṭrah*. The *Ṭabī'ah* question, however, is that man asks himself: "what is the result of birth and death? What is the fruit of the lives of man, animal and else? Who am I? What am I doing? How did I appear in this world, and what is there after death?"

By presenting such questions, *Fiṭrah* shows itself. These questions are put to *Ṭabī'ah*, but *Ṭabī'ah* is unable to answer them. When the *Ṭabī'ah*-oriented man faces such questions, he gets a shock. These questions are like rocks in the way, injuring man's feet and hinder his progress for a while. Calamities are of these rocks. After a calamity man stops, and there will be opportunity for such *Ṭabī'ah* questions. When the vehicle of our existence starts downward and chooses falling down, *Ṭabī'ah* hurries down the slope and, if it en-

counters no calamity and hindrance, it will not stop, and if it did not stop, the *Ṭabi'ah* questions would not appear. Astonishing enough is that the Qur'ān as man's Book, the Book of man's Allah to man, refers to the point that when the *Ṭabi'ah*-orientation stops — which is the only opportunity for the *Ṭabi'ah* questions to be asked, offers the necessary answer to man, teaches him and, on the basis of this answer, shows the right way and prepares the grounds for guidance. Pay attention;

ولنبلونكم بشيء من الخوف والجوع .... وبشر الصابرين.
الذين اذا اصابتهم مصيبة قالوا انا لله و انا اليه راجعون

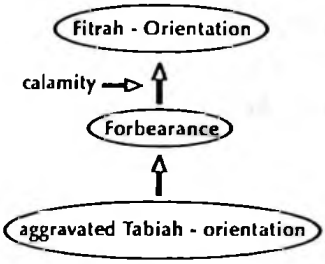
And we shall indeed try you with some fear and hunger and loss of wealth and lives and fruits, and give good news to the patient; those who, when inflicted with some misfortune, say: "Surely we belong to Allah and to Him we return." Those are the ones on whom are blessings and mercy from their Lord and they are the guided. (Sūratul Baqarah/155/157)

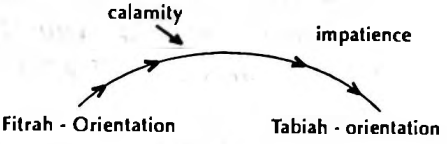
These are, however, kinds of the rocks in the road to the

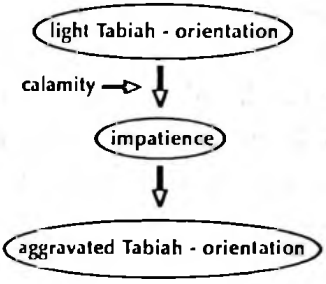
precipice of *Ṭabi'ah*-orientation as a defeat, or bankruptcy, which stops the movement of the *Ṭabi'ah*-oriented man. Now, if man in this moment does not fight against calamities and accepts then, i.e. does not lose his patience (both the *Ṭabi'ah*-oriented and the *Fiṭrah*-oriented face such events), the rest of the road depends on man's forbearance.

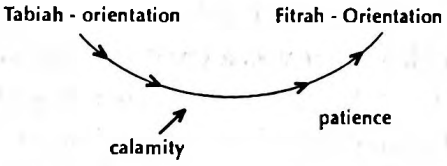
Man may continue his course along *Ṭabi'ah*-orientation up to the moment of the calamity, but, after receiving the calamity and forbearing it, man may reach turning point in his course and change his direction to fall upon the ascending road in the direction of *Fiṭrah*-orientation after his downward road of *Ṭabi'ah*-orientation. It is possible, on the other side, that one while moving along the road of *Fiṭrah*-orientation up to the moment of facing a calamity, but, by losing patience, he may get a state of pessimism which leads him to be even more prejudiced in favor of himself and *Ṭabi'ah*-orientation, and turns downward on the road to *Ṭabi'ah*-orientation. A man of *Fiṭrah*-orientation may, by being patient, ascend higher in his course, or a man of *Ṭabi'ah*-orientation by not being patient, continues a steeper downward sloping course.

The magicians who stood in the face of Moses were of the second kind, because the bankruptcy of the Magic changed the course of their life towards *Fiṭrah*. Pharaoh's venture after the bankruptcy of his magicians, is a sample of the fourth kind, as after the course of his *Ṭabi'ah* orientation aggravated. The calamities and difficulties which befell the prophets and the godly men are of the third kind, as their forbearing the calamities and their patience cause their course to take its almost right-angled ascension.









'Āshūrā (the 10th of Muharram) is an outstanding example of it. The venture of Bal'am and Ba'ur, is the first example, as the Qur'ān says:

و اتل عليهم نبا الذى اتيناه .... فكان من الغاوين. ولو
شئنا لرفعناه .... ان تحمل عليه يلهث او تتركه يلهث

And recite to them the news of the one to whom we gave our signs but he withdrew from them, so Satan overtook him, and so he became of those who went astray. And had we willed we could have raised him

thereby, but he clung to the earth and followed his whims. So his likeness is that of a dog, if you attack him he lolls out his tongue, and if you leave him alone. (Sūratul A'rāf/175-176).

Think of a man who used to receive Allah's signs and whose invocations were responded to, yet, with Satan's deception, he was regarded among the astraying ones.

The monarch ordered him to curse Banu Israel. The monarch's order was a great trial for him; Allah wills not, and the monarch wills. The monarch had implored him,. It was a difficult ordeal to respond to Allah in refusal through responding to the monarch. To solve the problem he had but to say to the monarch: "These people are dear to Allah, so, do something to incite them to disobey Allah and lose their position in His eyes." He showed Banu Israel the way of cultural assault. Bedecked beautiful girls were sent to Banu Israel's camps so as to induce them to debauchery and incur Allah's wrath. This was effective and Allah's wrath was arisen, and, to purify Banu Israel, Allah ordered them: "Kill yourselves." Bal'am is the example of those who spend a portion of their lives in the way of *Fiṭrah* and servitude to Allah, while the roots of *Ṭabi'ah*-orientation have not yet dried up. When he loses his patience, *Ṭabi'ah*-orientation, like a dormant volcano, bursts out and drags him to corruption. He says:

ولو شئنا لرفعناه بها

> **And had we willed we could have raised him thereby, but he clung to the earth and followed his whims.**

Despite the fact that Bal'am died after a while, yet He says: "He clung to the earth", that is, he stayed for ever there. He ended by accepting the earth as eternal. Allah regards Balam's intention to be the root of his corrupt act. It is man's *Ṭabi'ah* to take the earth as eternal. It is *Fiṭrah* which intends to leave this world. Finally Bal'am tended to *Ṭabi'ah*-orientation and fell: Had we not given him our signs he would have clung to the earth. Now although we did give them to him, yet to no avail. He parted with them and preferred to cling to the earth. The venture of Bal'am is a match of the case of Pharaoh's magicians. The dormant *Fiṭrah* sprang awake at seeing Allah's signs, and at last, after a long period of *Ṭabi'ah*-orientation, they attained to *Fiṭrah*-orientation and were successful.

The periods which man spends in a state of *Ṭabi'ah*-orientation are regarded as his below- zero stages, and under such conditions, *Fiṭrah* freezes, as in the atmosphere of attachment to this world *Fiṭrah* freezes, and in the atmosphere of loving superiority, high position and any orientation to worldly matters, it freezes. The heart can hardly have a tendency. In this hard heart all the virtues, like all earthly plants and fruit-trees, dry up, similar to the trees which freeze in below zero degrees. Anyhow, in whatever degree of below-zero coldness of *Ṭabi'ah*-orientation man may be, he has, for reviving his heart, to get up to the zero degree, as other wise, the light of monotheism will not shine at his heart through the window of *Fiṭrah*. This stage of keeping away from

Ṭabi'ah-orientation is the very stage of disbelief in the *ṭāghūt*. How well it is said in a *ḥadith* that everything has a climax and the climax of the Qur'ān is āyatul kursi. Allah says:

لااكراه فى الدين قدتبين الرشد من الغى ...
لاانفصام لها والله سميع عليم

There is no compulsion in religion, truly rectitude has become distinct from falsehood; therefore, whoever denies the ṭāghūt and believes in Allah, he indeed has a strong hold of the firmest handle, which shall not break off;' and Allah is Hearing, Knowing. (Sūratul Baqarah/256).

The ways to good and bad, right and wrong, have become clear. The way to rectitude is to reject the *ṭāghūt* and turn to Allah. Such a man is no longer left alone, he has clung to a firm handle which never opens nor breaks up.

Denying the Ṭāghūt — a *Fiṭrah* Leap

What to do now? The first step is to deny the *ṭāghūt*, the same *ṭāghūt* of the *āyah*:

والذين كفروا اولياؤهم الطاغوت يخرجونهم من
النور الى الظلمات

(As to) those who disbelieve, their guardi-

ans are the ṭāghūts who bring them out of the light into the darkness. (Sūratul Baqarah/257)

Denying the *ṭāghūt* means becoming free from his guardianship. Who are the *ṭāghūt*s? They are these who take people out of light into darkness, from *Fiṭrah* to *Ṭabī'ah*. Man's nature has such substructure, therefore, he is a *ṭāghūt*. The Satans plan such plots, because they are *ṭāghūt*s. The arrangements and tyrants invite the people to obey them instead of obeying Allah, taking them from light to darkness, because they are *ṭāghūt*s, and all the *ṭāghūt*s of the world are bound to one another, take man's *Ṭabī'ah* up to the chain of the tyrannical governments and the group of world's arrogants, and the Satans who are their guardians. The guardianship of these tyrants who disobey Allah and practice authority over the people. Everywhere there is the network of the *ṭāghūt*. Denying this *ṭāghūt* means moving from below zero up to the zero. In order to get out of the below-zero freezing of the guardianship of the *ṭāghūt*s and attachment to *Ṭabī'ah*, this movement is necessary.

Ṭabī'ah-orientation paves the way for the power of the tyrants. A *Ṭabī'ah*-oriented person is motionless in the direction of Allah, while in the direction of receiving the *ṭāghūt*s he is quite active. This is because the way of Allah is accompanied with esteem and respect, while *Ṭabī'ah* is untamable and disobedient. But the *ṭāghūt*s, by way of belittling the *Ṭabī'ah* intended, people threatening or inducing them, try to soften them, and they are successful: Allah, the Exalted, says:

و استخف قومه فاطاعوه انهم كانوا قوما فاسقين

"So he belittled his people and they obeyed him, they were a transgressing people." (Sūratuz-Zukhruf/54).

Pharaoh's people were transgressors and did not obey their *Fiṭrah*. The *Fiṭrah* oriented people choose their way, in fact, on the basis of knowledge, motive and principles, and to them observing the values is a principle. The *Ṭabi'ah*-oriented people, on the other hand, observe no strong position for the values. They are only concerned about the existing situation to some extent, and they only think how to keep their own status and position. Tribal kinship, wealth, living, social position and whatever is stated in the *āyah*:

قل ان كان آباؤكم و ابناؤكم و اخوانكم و ازواجكم و
عشيرتكم و اموال اقترفتموها و تجارة تخشون كسادها
و مساكن ترضونها

"Say: If your fathers and your sons and your brothers and your spouses and your kinsfolk and property which you have acquired and slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger." (Sūratut-Tawbah/24), are important to them, and, in order to preserve them, they are ready to join anybody. It is the custom of the *Ṭabi'ah*-oriented people to melt in the furnace of the threats and allures of the tyrants, and take their desired form. The *Fiṭrah*-oriented people melt only in love and respect, never in belittling!

To deny the *ṭāghūt* is out of the ability of the transgressors, because they are under the *ṭāghūt*'s guardianship. The *ṭāghūt* of their own nature melt them in the *ṭāghūt* of the Pharaohs.

The small *ṭāghūt* always melts in the big one. Unless one denies one's internal *ṭāghūt*, one cannot deny the celebrated *ṭāghūt*s. One of the important characteristics of the *ṭāghūt*s is their interwoven character forming a tyrannical net and tree. Therefore, denying the *ṭāghūt*s means being released from following them, and emerging from darkness, and escaping from freezing.

How can it be possible to find one's way to believe in Allah without rejecting the *ṭāghūt*? How can one successfully enter into the circle of Allah's guardianship before freeing oneself from the *ṭāghūt*'s guardianship? How can one attain to the government of *Fiṭrah* before being freed from *Ṭabi'ah*'s control? So, the claims of those who tell their *ṣalāt* while still under the *ṭāghūt*'s guardianship, are in vain and idle talk. Even gnosticism, asceticism, *ṣalāt*, fasting, *ḥajj, jihād, khums, zakāt,* bidding the good and forbidding the bad are of believing in Allah, and believing in Allah comes after disbelieving in the *ṭāghūt*.

فمن يكفر بالطاغوت و يؤمن بالله فقد استمسك بالعروة الوثقى

"Therefore, whoever denies the ṭāghūt and believes in Allah, he indeed has a strong hold of the firmest handle." (Sūratul Baqarah/256)

He also says:

الله ولى الذين آمنو يخرجهم من الظلمات الى النور

"Allah is the guardian of those who believe. He brings them out of the darkness into the light". (Ibid., 257)

Performing the *ṣalāt*, fasting, *ḥajj*, *jihād*, bidding the good and forbidding the bad, *khums* and zakāt are all kinds of movements from darkness to light. It must be noted that these acts of worship are not rescuers, they are not the cause of release from the darkness of the nature, nor of reviving the light of *Fiṭrah*, although they are the material cause. The cause of becoming free from darkness and proceeding towards light is Allah, and the rescue is attributed to Allah. By worshipping, man cannot drag himself out of the darkness to the light. Such a rescue is in Allah's absolute power. Monotheism also means that man should not think himself, nor his worshipping amenders of Allah's command, but he should think Allah to be the amender of His own command and the rescuer from darkness to light, and the guide from *Ṭabi'ah* to *Fiṭrah*. He does this on the basis of His guardianship over man. He says:

الله ولى الذين آمنوا يخرجهم من الظلمات الى النور

"Allah is the guardian of these who believe. He brings them out of the darkness

into the light." Sūratul Baqarah/257)

By such worshipping acts Allah takes those under His guardianship from darkness to light. Should the doers of such worshipping acts be under the guardianship of *ṭāghūt*, these very acts take them from light to darkness. The *ṣalāts*, fastings and all the worshipping acts of those who are within the realm of the *ṭāghūt*'s guardianship, not only have no effect in freeing from *Ṭabi'ah* to *Fiṭrah*, but actually they intensify *Ṭabi'ah*'s government over *Fiṭrah*, because their worshipping acts were performed under the guardianship of the *ṭāghūt* and, naturally, being fed by the guardianship of the *ṭāghūt*, results in returning to that guardianship. Hypocritical worshipping is not only unacceptable, nor it brings one nearer to Allah, but actually it takes one away from Allah, because it was based on the command of the *ṭāghūt* of *Ṭabi'ah* and it was performed under the government of *Ṭabi'ah* over man. Only the act which stems from *Fiṭrah* can be the cause of the blooming of *Fiṭrah*.

من عمل صالحا من ذكر او انثى و هو مؤمن فلنحيينه
حياة طيبة

"Whoever does good, whether male or female, while a believer, We will certainly make him live a happy life." (Sūratun-Naḥl/97)

Good deeds, based on faith, bring about happy life. This world's life is *Ṭabi'ah* and the life of *Fiṭrah* is the eternal life,

as the poet, Hafiz, say:

O heart, drink of this water and have eternal life.
Do not say that the source of life is legendary and impossible

The spring of life water, which grants eternal life, is the "good life", which Allah bestows u pon man. The government of Fiṭrah over *Ṭabī'*ah is the "good life", and such a life is granted only by Allah.

قل اللهم مالك الملك تؤتى الملك من تشاء و تنزع الملك ممن تشاء

"Say: O Allah, Master of the Kingdom, You give the Kingdom to whom You will, and ttake the kingdom from whom You will, and You exalt whom You will and abase whom You will..." (Sūratu Āli 'Imrān/26)

Curbing one's *Ṭabī'ah* and self is the real and original government, as controlling one-self is an esteemable state.

قال رب انى لا املك الا نفسى و اخى

"He said: I have control of none but myself and my brother." (Sūratutl Mā'idah/25)

The late Imam [Khomeini] believed that due to curbing his own self, Moses enjoyed a high state. Aron, too, feeling being in p ossession of himself, had attained to a state of having prophethood as the owner of himself. The true possession is that man be the controller of himself and of his *Ṭabi'ah*, as otherwise, being possessed by his *Ṭabi'ah*-even if he controls an entire world- he would be baser and more despotic than Pharaoh, Shaddad, al-Ḥajjāj and Chingiz.

توتی الملك من تشا

"You give the Kingdom to whom you will" does not mean that other than Allah can grant this kingdom to man, neither can man himself nor his deeds.

وتنزع الملك ممن تشا ... وتزل من تشا

> *"And take away the kingdom from whom you will and you exalt whom you will and abase whom you will." (Sūratu Āli 'Imrān/26)*

It is Allah who, as He wills, exalts and abases. Did not He say:

ولله العزة و لرسوله و للمؤمنين

"Might belongs to Allah, to His Messenger

and to the believers" (Sūratul Munafiqūn/8)

Might or exaltation is that man governs his *Ṭabi'ah*. Man's butterfly-stage is his might, not his worm-development. *Fiṭrah* control of *Ṭabi'ah*, light's government over darkness, is might and exaltation. "*You exalt whom You will,*" means exaltation on the basis of wanting Allah. He says:

ماكان لنفس ان تومن الاباذن الله

"And it is not for a soul to believe except by Allah's permission" (Sūratu Yūnus/100), as He also said:

ماكان لنفس ان تموت الاباذن الله

And it is not for a soul to die except by Allah's permission" (Sūratu Āli 'Imrān/145)

No one may enter the realm of faith except by Allah's permission, and no one may die without His permission. Then He says:

بيدك الخير انك على كل شئ قدير

"In your hand is the good; You are indeed capable of (doing) everything." (Sūratu Āli

'Imrān/26)

Whatever is in the hands of the tyrants is not good, as, had it been good it would not have been in their hands. He said:

تولج الليل فى النهار وتولج النهار فى الليل

You make the night pass into the day and
You make the day pass into the night.
(Sūratu Āli 'Imrān/27)

This change is not based on the very function of the sun and the earth, but it is a phenomenon resulting from the earth's rotation round itself by Allah's will. We abstract from Allah's will all the *Ṭabi'ah*'s laws, because the laws of *Ṭabi'ah* are abstractive matters and the origin of their abstraction is Allah's will. In the outside there is no number only the numbered is there. From the numbered the number is abstracted, as number is an abstract mental entity.

Take the example of: four books and four pens. Book and pen are numbered and have their external existence, and they are the origin of the abstraction, but the number four has no external existence, except in its origin of abstraction, even though the form (4) is proposed for it as a conventional form. These are our own suppositions and conventions. Anyhow, the natural laws, or even nature itself, are abstractive entities. The origin of abstracting laws is the Divine Will. Those who look beyond the natural laws for Allah's fingerprint are going astray right into denying Allah, as polytheism leads to

disbelief. Polytheism denies the origin of the case, since there is nowhere void of natural laws, even the divine and the prophetic miracles are the origin of abstracting a kind of laws which govern the primary laws. Law can also be abstracted for supernatural matters. Therefore day and night are under His control.

In man, the dark night of *Ṭabi'ah* is changed to the lighted day of *Fiṭrah* by the divine will and guardianship:

الله ولى الذين ... من الظلمات الى النور

"Allah is the guardian (wali) of those who believe, He brings them out of the darkness into the light." (Sūratul Baqarah/257) and:

.... يخرج الحى من الميت و مخرج الميت من الحى....

"He brings forth the living from the dead and He is the bringer forth of the dead from the living." (Sūratul An'ām/95)

From the dead *Ṭabi'ah* He brings forth the living *Fiṭrah*, and vice versa.

Life is given by Allah, and it is not man nor his deeds that give life to himself. So, if it is He who does it, He would not give life to man without denying the *ṭāghūt*, because, as light and darkness are of degrees, though the might and the day are separate from each other, yet they are both incompatible

and inseparable (real separation). In the *āyah*:

فمن يكفر بالطاغوت و يؤمن بالله

"Whoever denies the ṭāghūt and believes in Allah" (Sūratul Baqarah/256) and the *āyah*:

الله ولى الذين آمنوا يخرجهم من الظلمات الى النور والذين
كفروا اولياء هم الطاغوت يخرجونهم من النورالى الظلمات

> *"Allah is the guardian (wali) of those who believe. He brings them out of the darkness into the light, and (as to) those who disbelieve, their guardians are the ṭāghūts who bring them out of the light into the darkness." (Ibid./257)*

The degrees of denying the *ṭāghūt*, the degrees and stages of believing in Allah, the manner of Allah's *wilāyah* over the believers, the degrees of faith, the stages of getting out of the darkness towards the light, the degrees of disbelief, the degrees of the *ṭāghūt*'s *wilāyah* and the degrees of going from light to darkness are different. These eight characteristics are of degrees and stages, yet between denying the *ṭāghūt* and believing in Allah while holding fast to the "strong handle," there is a corollary. This 'holding fast" is also of degrees, each degree of denying the *ṭāghūt* and believing in Allah is

accompanied with a degree of "holding fast." If there was no denial of the *ṭāghūt*, no human being can attain to a connection of *wilāyah* with Allah. This matter is more explicit in the *āyah* of guardianship.

In the said *āyah*, there is a gap between disbelief and belief, like night and day, Allah's *wilāyah* and *ṭāghūt*'s *wilāyah* causing contradiction. Disbelief and belief, Allah's guardianship and the *ṭāghūt*'s *wilāyah* can neither be gathered together nor separated from each other, the like of time which cannot be void of night and day. Similarly, man cannot be void of *wilāyah*, while gathering two *wilāyah*s together is incompatible, and, at the same time, gathering the direction towards light and the direction towards darkness together and separating them is incompatible, too.

Naturally, this belief and disbelief are not of the common types, because many of the people who regard themselves to be the addressee of:

يا ايها الذين آمنوا

"*O you who believed!*" — and they actually are — are not free from the government of the *ṭāghūt* of their soul and their nature.

Chapter Four

Allah's Wilāyah Foundation of *Fiṭrah*-orientation

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Allah's Wīlāyah Foundation of *Fiṭrah*-orientation

In the political, economic, military and their systems the rule of *Ṭabi'ah* is obvious such that they are not moving from light to darkness. For example, there is no doubt that the USA is a *ṭāghūt*, and governs most of the Islamic countries, or the governments of these countries are, overtly or covertly, agents of the USA, Britain, and any other tyrannical country. All such big powers encounter Allah and have under their control a vast portion of the world of Islam. Now, how can this *Wilāyah* be compatible with believing in Allah? By saying, in a single phrase: "Islam and infidelity", we actually draw a distinguishing line between the land of disbelief and the land of Islam. But the question is: In what situation is this land of Islam?

Wilāyah — A Moving Power

In such countries the movement is from darkness to light, or vice versa. In this point of view three things are interde-

pendent: Faith and Allah's *Wilāyah*, i.e. Getting out of darkness into light, on one side, and disbelief, the *ṭāghūt*'s *wilāyah* on the other side, i.e. going out of the light into darkness. From this association it may be gathered that *wilāyah* is a forward moving power. Neither the believer nor the disbeliever, none of them finds his way by himself, as both are taken out, the believer and the disbeliever, both are under *wilāyah*, the one under the *wilāyah* of the authority and the other under the *wilāyah* of the *ṭāghūt*. As regards the believer, the taking out is distinguished from the taken out. But what about the disbeliever? Is not the *ṭāghūt* himself a disbeliever and so he is both the taking out and the taken out? The answer is that there is a similar question in the Qur'ān concerning certain people who are both going astray and leading astray, and thus. They come under both categories: The one by whose *wilāyah* a disbeliever goes towards the darkness of a *ṭāghūt*, though he himself, from another angle, is a disbeliever who is taken to the darkness by a superior *ṭāghūt*. Therefore, the series of the *ṭāghūt*s is covered by the term "the *ṭāghūt*", especially that the term *awliyā'* (guardians) is in the plural form to match the definite article "the" which denotes generality, such as His saying:

ان الانسان خلق هلوعا ... الاالمصلين

"Man is created impatient, fretful when evil befalls him, and niggardly when good befalls him, except the performers of the ṣalāt..." (Sūratul Ma'arij/19-22), where only the performers of the *ṣalāt* are excepted, that is, "man" is general as a collective noun. But as a generic noun, as in:

Allah is the guardian of those who believe الله ولی الذین آمنوا the world "guardian" (ولی) is singular. It is obvious that a believer is a monotheist, that is, monotheism in *Wilāyah* necessitates that the believer should have no guardian other than Allah. Yet, there is the *āyah*:

انما ولیکم الله ورسوله ... ویؤتون الزکاة وهم راکعون

"Certainly your guardian (wali) is Allah and His Messenger and those who believe, who perform the ṣalāt and pay the zakat while bowing (in the ṣalāt)" (Sūratul Mā'idah/55) which denotes that, as the Messenger's *wilāyah* goes along Allah's *Wilāyah*, He is the only guardian of the believers, and thus, Allah and His Messenger are the guardians of the believers, in such a way that the Messenger's *Wilāyah* is a manifestation of His *wilāyah*. Consequently, the *Wilāyah* of the Imams, *Faqih* and their representatives... are all going along Allah's *wilāyah*, because their *wilāyah* are all originally Allah's. If, however, there is any discrepancy in the *wilāyah*, then it will not be monotheistic *wilāyah*.

Polytheism is that some people, without being permitted by Allah, claim to be guardians of the people, or the people recognize their *wilāyah*. This is the very polytheism which Banu Ummayids, according to the Imam aṣ Ṣādiq (A.S.) tried, to conceal:

ان بنی امیه اطلقوا اللناس تعلیم الایمان ولم یطلقوا تعلیم الشرك لکی اذ حملوهم علیه لم یعرفوه

"The Ummayids allowed the people to teach faith, but they did not allow them to teach polytheism so that whenever they see it they will not recognize it."

Forcing people to polytheism is done by forcing them to obey the evil ones and force them to obey the rebels against Allah, and preventing them from obeying godly men and pious saints. The other kind of polytheism which the Ummayids forced the people to do was to make friendship with the enemies of Allah, and be hostile to the friends of Allah a fact which was quite contrary to believing in Allah and in the Day of Judgment. Allah, the exalted, says:

لاتجدقوما يومنون بالله واليوم الاخر ... هم المفلحون

"You will not find people who believe in Allah and the Last Day befriending those who act in opposition to Allah and His Messenger even though they were their (own) fathers or their sons, or their brothers, or their kinsfolk; those are in whose hearts (He) has written faith and supported them with a spirit from Him. And He will enter them into gardens in which rivers flow, eternally abiding therein. Allah is

pleased with them and they are pleased with Him. These are Allah's party. Surely Allah's party are the successful." (Sūratul Mujādilah/22)

The intimacy and friendship with the Ummayids, despite their quarreling with Allah, denote that the people of that time did not believe in Allah and the Day of Judgment. So, it is no wonder that the Ummayids were an evidence for the *āyah*:

والذين كفروا ... من النورالى الظلمات

Those who disbelieve, their guardians (walis) are the ṭāghūts who bring them out of the light into the darkness. (Sūratul Baqarah/257), because, according to the *āyah*, the followers of the Ummayids did not believe in Allah nor in the Day of Judgement, that is, they were not believers at all. They were of "Those who disbelieve", and the Ummayids, who had revolted against Allah, were the *ṭāghūt*s who drove the unaware people out of light into darkness.

In the society there are two *wilāyah*s. One is the guardianship of the just rulers, and the other is the guardianship of the despotic rulers. But why does the *wilāyah* of the despotic rulers come under the term "those who disbelieve"? Actually, a disbeliever is the one who is not a real believer, because it is only the true believer who accepts Allah's *Wilāyah*, and it is he who, with this divine *wilāyah*, moves from darkness to light. Therefore, the one who is not a true believer is, in fact, among "those who disbelieve." The question is that despite

all the degrees and stages of disbelief and belief, there is, in fact, a distinguishing line between them. The true disbelief and the true belief, like the night and the day, with all the degrees of light in the day and the degrees of darkness in the night, are both incompatible and compatible. Thus being the case, no moment is out of these two, and no moment is mutual between these two. If somebody feels astonished at labeling the Ummayids as true disbelievers, there is no wonder, because they did not allow explaining the true meaning of the true disbelief. Therefore, the *wilāyah* of the one who does not return to divine *wilāyah*, is the *wilāyah* of the *ṭāghūt*, and the one who is not within the circle of the true belief, is within the circle of the true disbelief, and the one who is not proceeding from darkness to light, is proceeding from light to darkness, since there is no third direction.

It is quite obvious that the believer, as a believer, moves towards light, and the disbeliever, as a disbeliever, moves towards darkness. Similarly, the believer, being a believer, is under the divine *wilāyah*, and the disbeliever, being a disbeliever, is under the *wilāyah* of the *ṭāghūt*. A traditional *ḥadith* says:

لايزنى الزانى وهو مؤمن ولا يشرب الشارب وهو مؤمن

"The adulterer does not commit adultery while he is a believer, nor does the drinker (of wine) drinks while he is a believer." That is a believer at the time of committing adultery is in a state other than belief, and if he drinks wine he is not in a state of believing. In such an instance he may

fall under the rule of his *Ṭabi'ah* temporarily and commit an act which would take him from light to darkness. Nevertheless, due to his belief, he would return to the road leading to light:

ان الذين اتقوا اذامسهم ... فاذاهم مبصرون

"Those who practice taqwā when a vision of Satan touches them, they remember and then they become clear-sighted." (Sūratul A'rāf/201)

Therefore, it is possible that in an instance *Ṭabi'ah* may overcome them and darkness may encircle them, but, due to their piety, they return to the right path and be benefited by it. Anyhow, they remain under Allah's *wilāyah*. This' anyhow" is the movement from darkness to light. On the other hand, the disbeliever, being a disbeliever, is under the *wilāyah* of the *ṭāghūt*, which may be his own evil-commanding soul, or that of the others, and, due to his disbelief, he moves towards darkness. Yet, it is possible that his *Fiṭrah* appear in an instance and practice their *wilāyah*, and then there will be a shift from darkness to light, yet, after the passing of that instance, he will return to his former state, as Allah says:

قل من ينجيكم من ظلمات البر والبحر.... من الشاكرين.
قل الله ينجيكم منها.... ثم انتم تشكرون

"Say: Who rescues you from the darkness of the land and the sea (when) you call upon Him humbly (openly and) secretly: If He delivered us from this we would certainly be of the thankful. Say: Allah rescues you from it and from every distress, yet you attribute partners to Him." (Sūratul An'ām/63/64)

Consequently, distresses provide an opportunity for *Fiṭrah* to assert itself. Calling upon Allah is a movement from darkness to light, and the *wilāyah*, in this instance, belongs to the light of *Fiṭrah*, which is Allah's *wilāyah*. But as soon as the distress is over, *Ṭabi'ah* resumes its government. How nice He says it in another *āyah*:

مثلهم كمثل الذى استوقد نارا .... و تركهم فى ظلمات
لايبصرون. اوكصيب من السماء....والله محيط بالكافرين.
يكادالبرق .... ان الله على كل شئ قدير

Their parable is like the parable of one who kindled a fire, but when it "illuminated all around him, Allah took away their light and left them in utter darkness, seeing nothing... or like a rainstorm from the sky

in which is utter darkness and thunder and lightening; they put their fingers in their ears because of thunderbolts for fear of death and Allah encompasses the disbelievers. The lightening almost takes away their sight, whenever it shines on them they walk in it, and when it becomes dark to them they stand still, and if Allah had willed He would certainly have taken away their hearing and their sight, Allah is indeed capable of (doing) everything." (Sūratul Baqarah/17, 19-20)

These assimilations illuminate the situations of those whose light is not permanent. In the "*āyah* of the chair" He says:

فمن يكفر بالطاغوت و يؤمن بالله فقد استمسك بالعروة الوثقى لاانفصام لها

"Whoever denies the ṭāghūt and believes in Allah, he indeed has a strong hold of the firmest handle, which shall not break off." (Sūratul Baqarah/256), or:

و قدمنا الى ما عملوا من عمل فجعلناه هباء منشورا

"And we come to what they have done and turn it into scattered mote." (Sūratul Furqan/23), or:

.... اعمالهم كر ماء اشتدت .... لايقدرون مما كسبوا على شى

"Their deeds are like ashes on which the wind blows hard in a stormy day. They have no control over any of what they have earned." (Sūratu Ibrāhim/18)

The problem with those who oppose the believers is not that they have no deeds, but it is that their deeds are not protected against a storm, and they stand with no refuge. What kind of a storm is this against which the believer is secured and immune, while the disbeliever is protectless and insecured? The believer's security is his taking refuge with Allah, while arrogance, pride, selfishness and conceit prevent the disbeliever from admitting his incapability and being needy. Allah says:

ان فى صدورهم الاكبر ما هم ببالغيه

"There is nothing in their hearts except pride to which they will never attain" (Sūratul Mu'min/56)

The episode of the drowning of Noah's son is a manifest example. It is the very story of all the human beings along history. All of us in all moments pass through a similar situation:

و هی تجری بهم فی موج .... ولا تکن مع الکافرین.
قال ساوی الی جبل .... بینهما الموج فکان من المغرقین.

"And it sailed with them amid waves like mountains, and Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers. He said: I shall take refuge onto a mountain which will protect me from the water. He said: There is no protector from the commandment of Allah, except him on whom He had mercy. And the waves intervened between them, so he was among the drowned..." and

و نادی نوح ربه فقال رب .... وانت احکم الحاکمین.
قال یا نوح انه لیس من اهلك .... ان تکون من الجاهلین
قال رب انی اعوذ بك .... وترحمنی اکن من الخاسرین.

"And Noah cried out to his Lord: My son is of my household, and your promise is true and you are the most just of the judges. He said: O Noah, he is not of your household, he is not of a good deed, so, ask not of Me that of which you have no knowledge. I admonish you lest you be among the ignorants. He said: My Lord, I seek refuge in

you from asking you of which I have no knowledge. Unless you forgive me and have mercy on me, I shall be among the losers." (Sūratu Hūd/42, 43, 45-57)

The Prophet (S.A.) said: "My household are like Noah's Ark whoever embarked upon it was saved and whoever stayed behind it was drowned."

This is the story of all the prophets, saints and their successors along the history. As Noah's son refuses to ride on board the ship, he is drowned. Allah's *wilāyah* works along the history. In the *āyah*: *"Allah is the guardian of those who believe"* the word "guardian" represents the ship of the divine guardianship and the resque from darkness after being on the ship.

Going forth to Allah is the course of the passenger on board the ship. The ship of the divine *wilāyah*, along history and at all times and places, has been carrying the believers across the mountainous waves. Along history, *Fiṭrah*-oriented people, have realized, through the light of *Fiṭrah* their own poverty, weakness and need, as well as the others' weakness, poverty and need, and asked Allah for help. They recognized their astraying and the others', and requested guidance from Him. They discovered their own defenselessness as well as the others', and sought refuge with Allah. Had they merely acknowledged their weakness, inability, poverty, astraying and defenselessness it would not have been sufficient, because as soon as they saw a capable, rich, guiding, sheltering person they would turn to him, and there they would be annihilated.

Noah's Story — Man's Story Along History

Fiṭrah-oriented and following the light of *Fiṭrah* are such that man should see himself and the others incapable. This is the meaning of:

فطرة الله التي فطر الناس عليها

The Fiṭrah with which Allah has created man. (Sūratur-Rūm/30)

The light of *Fiṭrah* means uncovering man's neediness. The *āyah*:

اياك نعبد و اياك نستعين

"You do we worship and You do we seek help from." (Sūratul Fātiḥah/5) speaks for *Fiṭrah* which says: I seek help neither from myself nor from the others. I neither take myself as a guide nor the others. I neither regard myself a god nor the others. Allah, the Exalted, relates man's story along the history through the episode of the flood of Noah, explicitly, deeply and, at the same time, beautifully, though the Qur'ān is entirely wonderful, as Imam Ali (A.S.) says:

القرآن ظاهره انيق و باطنه عميق، لا تفنى عجائبه ولا تنقضى غرائبه

"The Qur'ān is elegant in the external and profound in

the internal. Its wonders never perish and its marvels never expire." (Nahjul Balāghah/ser. 18). Here is the story of Noah and this ship, which took the believers towards mountainous waves. Noah sees his son and calls out to him: *"Come with us, son, and do not go with the disbelievers."* The son says: *"I'll climb up to where I'll be safe from the flood."* Noah says: *"Nowhere is safe from Allah's command, unless He has mercy upon him."* The waves separated them, and Noah's son is among the drowned. Then, at the end, Noah cried out to his Lord: *"My son is of my household, and Your promise is true and You are the most just of the judges."* The Lord said: *"O Noah, he is not of your household, he is not of a good deed. So ask not of Me of which you have no knowledge. I admonish you lest you be among the ignorant."* Noah said: *"My Lord, I seek refuge in You from asking You of which I have no knowledge. Unless You forgive me and have mercy on me, I shall be among the losers."*

This story is an endless antecedent. It is now my state, your state and the state of all human being sat all times and places. The episode of the ship is a manifest example of the state of the believers and Allah's *Wilāyah* along history. This is meaning of:

الله ولی الذین آمنوا

"Allah is the guardian of the believers." The ship is Allah's guardianship, since it has been built under Allah's observation:

واصنع الفلك باعيننا ... ظلموا انهم مغرقون

"Build the ship under Our Eyes, inspired by Us and do not talk to Me on behalf of those who do wrong. They are to be drowned." (Sūratu Hūd/37).

Now, the true believers, along the history, were the voyagers on board of the ship, and the ship's movement tantamounts to release from darkness and setting out towards light, and the mountainous waves are the darkness, insecurities and dangers, and the light is safety and final deliverance. What the voyagers got was the evidence of:

اللّٰه ولى الذين آمنوا يخرجهم من الظلمات الى النور

"Allah is the guardian of those who believe. He brings them out of the darkness into the light." (Sūratul Baqarah/257)

The duty of the believers is to embark on the ship and move from darkness to light. It is Allah's promise to have them embark on the ship *Wilāyah* and move them forward. But Noah's son is the evidence of the second part of the above *āyah*:

والذين كفروا اوليا ؤهم ... من النور الى الظلمات

And those who disbelieve their guardians are the tāghūts who bring them out of light into darkness.

Noah's calling out to his son represent the calls of the divine proofs coming forth from man's inside. Man's *Fiṭrah* calls upon him to take refuge in Allah, while man's *Ṭabi'ah*, like Noah's son, tries to take refuge in a mountain to be protected from the water.

The human being who does not give a positive response to *Fiṭrah*, will not give a positive response to the prophets, too, even though being a prophet's son. It is the *Ṭabi'ah*-orientation of man which keeps him in the darkness of conceit. The *wilāyah* of Noah's son was in the hands of his conceited and tyrannical nature. All *Fiṭrahs* warn the sons of their *Ṭabi'ah*. All *Fiṭrah* are under *wilāyah* and servitude. Taking refuge in Allah is hidden in *Fiṭrahs* of all men, and in *Ṭabi'ah* of all men there is a spirit of disobedience, and it depends on which one man chooses.

The one who chooses *Ṭabi'ah*, at times of storms at sea, recognizes the difficulties, yet he gives no heed to the calls of religion. The *Ṭabi'ah*-oriented person sees himself, but is reluctant to acknowledge his shortcomings. He thinks to take refuge in a mountain so that it may save him from being drowned in the flood. The storm of the world is the very nature of living in this world. Which storm is more destructive than these wars and bloodsheds, or more formidable than the clashes and contentions among the human beings?

Man in our time thinks that he takes refuge in the scientific achievements to be safe from the troubles of the political, economic, social and cultural straits. Man's conceit is preventing him from research about guidance and guiding. The divine religions call upon man to get on board the ship of deliverance, while he believes that he has got a good refuge in science, discoveries and inventions. Which science is capable of preventing wars? If science does not actually increase the flames of wars, and its dangers, it does not decrease them either. After the World War II, man thought of establishing an international organization in order to prevent wars, but this very organization was turned into an instrument in the hands of man himself.

والذين كفروا اولياؤهم الطاغوت

And those disbelieved their guardians are the ṭaghūts.

Those who did not take refuge in the divine *wilāyah* their guardians are the *ṭaghūts*. The *ṭaghūts* invite man from the light of security to the darkness of insecurity, from the light of friendship to the darkness of enmity, from the light of trust to the darkness of distrust and from the light of servitude to Allah to the servitude of one's desires. Just when man tries to solve the crises, there appear the waves of the flood separating him from the prophets, and he is drowned. This *Ṭabi'ah*-orientation gives man such a feeling of conceit that he does see the turbulent waves and the ship, but he does not choose the right way. It is nothing but the arrogance of the *Ṭabi'ah*-oriented people.

Noah's expressions: *"O Allah, my son is of my household"*, is a warning to all the peoples of the prophets. All the

prophets very much like the salvation of their people. One's *ummah* is not just by naming, it is by action. Those who think that a Jew belongs to Moses (A.S.) a Christian, to Jesus (A.S.) or a Muslim to the Messenger of Allah (S.A.), they cling to a mere notion. If mere relationship causes a privilege to a member of a household, Noah's son should have benefited by such a privilege. When a great prophet should be in need of Allah's guidance in applying the word "household" and recognizing its evidences, there would be no wonder if the common man commits mistakes in applying the term "the guardian" (*wali*) to individuals and in recognizing its evidences. Is it not possible that a *ṭaghūt* may claim authentic *wilāyah*, like the many evil men who claimed prophethood?

The True and the False *Walis*

The true and the false guardians *(walis)* are existent, as there were prophets and pseudo-prophets. When Allah says:

اطيعوا الله واطيعوا الرسول واولى الامرمنكم

"Obey Allah and obey the Messenger and your authority (sūratun-Nisā'/59), he must have a great position that Allah imposes upon men to obey him. Satan, in order to deceive the servants of Allah, what a better method can he have than inciting his followers to adapt such a position? When there are prophets, or wives of prophets, who deviate; when the prophethood, which is unacceptable without a miracle, is claimed by some, who can be sure that the position of authority will be immune from danger? Pharaoh, who claimed to be god, was he not the ruler of the prophet? It is

possible for a ruler to acclaim himself a god. In this case the government is in the hands of a pseudo-god. The *ḥadith* which says:

«فئتان» ان صلحتا صلحت الامة وان فسدتا فسدت الامة
العلماء والامراء،

"[Two groups] if they are good, the ummah will be good; [but] if they are corrupt, the ummah will be corrupt, too: The scholars and the rulers," strictly denotes that there are good scholars and corrupt scholars, good rulers and corrupt rulers. Well, is the imposition of obeying the ruler particularly in favor of the good ruler or of all rulers, both the good and the corrupt? If the corrupt ruler ordered a *ḥarām*, will it turn into *ḥalāl*, or despite its being *ḥarām* it becomes compulsory? The said *āyah* says that obeying Allah is a duty. So, if an act is *ḥarām* it must not be done. But obeying the ruler is also a duty, so it must be done. Hence, the beginning and the end of the *āyah* are contradictory.

Has the Messenger of Allah, who must be obeyed, the right to judge contrary to Allah's command? How, then, if a corrupt person becomes a ruler and he must be obeyed? How is that the Qur'ān says in respect of the Messenger of Allah:

ولو تقول علينا بعض الاقاويل. لاخذنا منه باليمين. ثم
لقطعنا منه الوتين

And if he had fabricated false sayings about Us, We would have certainly seized him by the right-hand, then We would have

certainly cut off his life-artery." (Sūratul Ḥāqqah/44-46)

So, what kind of a preventive can a corrupt ruler find to stop him from enacting his desires without being accused of such a crime? To mention the compulsion of obeying Allah and His Messenger, before mentioning the compulsion of obeying the ruler, does it not mean that obeying a ruler can only be compulsory within the frame of the compulsion of obeying Allah and His Messenger? That is, the ruler who is compulsory to be obeyed is the one obeying him would mean obeying the Messenger and obeying Allah, i.e. he issues commands along the commands of Allah and His Messenger.

Ruling and guardianship, like the mosques, are of two kinds. One is:

لمسجداسس على التقوى من اول يوم

"A mosque founded on taqwā from the very first day"

and the other is

والذين اتخذوا مسجدا ضرارا ... لمن حارب الله ورسوله

"And those who used a mosque to cause harm, disbelief and disunion among the believers, and as an outpost for those who

warred against Allah and His Messenger." *(Sūratut-Tawbah/107).*

And as

لمسجدو اسس على التقوى من اول يوم احق ان تقوم فيه.
فيه رجال يحبون ان يتطهروا والله يحب المتطهرين

"A mosque founded on taqwā from the very day is worthier that you should stand (for the ṣalat) in it. Therein are men who love to purify themselves. And Allah loves the purifying (ones)." *(Sūratut-Tawbah/108)*

Wilāyah based on piety are supported by Allah and His Messenger, and their followers are *"men who love to purify themselves"*. As to the mosque causing harm, it implies that the one who is not authorized to rule must be exposed so that he may be known. How is it that the sanctity of the name and position of a mosque do not protect it against being pulled down, while the holy name of a ruler or a competent guardian (*wali*) protect a wanton and corrupt ruler against his due punishment? How is it that we must fight against a mosque which is built to cause harm, disbelief and disunion among the believers, but when a ruler uses the chair of governing as a means of causing harm, disbelief and disunion must be immune just because he bears the name of *wilāyah*?

Originally, what objective is there in obeying *waliyul amr*? Is it other than carrying out Allah's commands so that His

limits may not be suspended? If a sinner came to power and sinned, how would he be punished? Naturally, Allah's limits and applying His judgments would be forgotten. Hence, the existence of such a ruler would be a breach of the objective of establishing a government. Consequently, not all kind of rulers may be obeyed, obeying only the good ones may not violate the objective of establishing governments, so the *āyah*:

الله ولى الذين آمنوا

"Allah is the guardian (wali) of those who believe" (sūratul Baqarah/257) and the *āyah*:

النبى اولى بالمؤمنين من انفسهم

The Prophet is more entitled to (guard) the believers than themselves (sūratul Aḥzāb/6), are not contradictory, because the Prophet received the *wilāyah* from Allah and used it over the believers. The Prophet's *wilāyah* is the same as that of Allah's, in color, pace and direction, because

من يطع الرسول فقد اطاع الله

Whoever obeys the Messenger, he (actually) obeys Allah (sūratun-Nisā'/80).

Therefore, the *wilāyah* of *waliyul amr*, if coincides with that of the prophet, is the true *waliyul amr*, the same as

لمسجد اسس على التقوى من اول يوم

A mosque founded on taqwā from the very first day. But the one whose *wilāyah* does not coincide with these of the Prophet and of Allah, there will be disbelief, harm, disunion and an outpost for the enemy. But which ruler's *wilāyah* coincides with those of Allah and His Messenger?

Here we must study how the Messenger's *wilāyah* coincides with that of Allah. The Messenger has been an envoy founded an taqwā from the nor very first day. Somebody may object that it is the people who elect the rulers, neither by Allah nor by the Messenger. The answer is to rescrutinize the *āyah*:

الم تر الى الملاء من بنى اسرائيل من بعد موسى اذ قالوا
لنبى لهم ابعث لنا ملكا نقاتل فى سبيل الله

"Have you not discerned the elites of the children of Israel after Moses, when they said to a prophet of theirs: Assign for us a king (so that) we may fight in the way of Allah," (sūratul Baqarah/246) which means that to fight under such a king is fighting in the way of Allah. So, if the Prophet — who is a Messenger of Allah — chooses the king, to fight along with him will be fighting in the way of Allah. The *āyah* goes on to say:

ان الله قد بعثت لكم طالوت ملكا .... و الله يوتى ملكه
من يشاء

"Surely Allah has assigned Ṭālūt (soul) to be a king over

you ... and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He wills." So, besides being the people's Lord and God, He is also their king.

قل اعوذ برب الناس ملك الناس اله الناس

"Say: I seek refuge in the Lord of men, the King of men, the God of men." (Sūratun-Nās/1-3). Allah, the Lord and the God of men, sends the prophets to educate and guide the people, and, being the King of men, He elects kings and rulers by means of the prophets and their successors. At the end of this episode, He says:

فهزموهم باذن الله و قتل داود جالوت .... والحكمة و علمه مما يشاء

> *So, they defeated them By Allah's permission. And David killed Goliath and Allah gave him kingdom and wisdom and taught him of what He willed... (sūratul Bagarah/251).*

Principally, all the evidences of *waliyul amr* at the time of the revelation of the Qur'ān, denote that the commands were taken from the Messenger of Allah. None of the *ulul amr* at the time of revelation, used force to come to power and the post of *ulul amr*. In wars they were not satisfied with assigning only a single commander. Sometimes two or three were

assigned by turn. That is, when a commander was martyred there was another commander to take over. So, basing the foundation of the commandership on *taqwā* is possible only when this position is assigned by Allah and His Messenger. The individual's justness and righteousness come in the second place.

What comes in the first place is that the structure of the commandership and the position of *waliyul amr* are founded on *taqwā* . No king, president or commander would permit that anybody may interfere in the affairs of his government as to appoint or depose his officials. The series of appointings and deposings cannot be acceptable to him without his consent. No president would agree that the people of a district should gather and elect a good man to be their commander. How could they affirm for Allah what they denied for themselves? This is just like alleging that Allah has a daughter:

الكم الذكر وله الانثى تلك اذاقسمة ضيزى

Are the males yours and the females His? That, indeed, is an unfair division. (Sūratun-Najm/21,22) and:

واذا بشر احدهم .... مسودا و هوكظيم. يتوارى من القوم
من سؤ ما بشر به .... فى التراب الا ساء ما يحكمون

And when one of them receives tidings (of the birth) of a female, his face becomes black and he is wrathful, trying to hide

himself from the people because of the evil of the tidings given to him. Shall he keep it with disgrace or bury it in the dust? How evil their judgment is! (Sūratun-Naḥl/58/59)

They supposed the angels, who are Allah's servants, to be females. There are some who believe that to obey a ruler, though not assigned by Allah and His *waliys*, is a duty, and may reach the position of *waliyul amr* even without being appointed. If somebody, before being officially installed in some office, performs an act of responsibility, or seizes a governmental department, will you not stand against with full force? Do you not regard his procedure to be an offense? It maybe said that he is a usurper, but the very act is a crime.

The question is not whether kingship is good or bad. Ali (A.S.) says: *"People must have a ruler, whether pious or impious."*

No government acknowledges appointments and depositions without its own permission, and we, men, take this to be the government's natural right.

Today no government allows itself to interfere into the domestic affairs of other governments. This is an established principle, and, despite the fact that some government do it with diverse pretexts by way of justifying their interference, yet, they acknowledge the said principle, except the government of Allah. All the rulers appoint their officials, but the rulers of Allah are appointed either by the people, commissions or the previous government. If Allah is the King of men, He, then, must have a government within which realm all the government perform their duties according to the di-

vine limits of governing. Such being the case, how is that, then, all are free to help themselves to a part of this divine government?

A question rises here. In the former *āyah*, why are there the three expressions: *the Lord of men, the King of men, the God of men?* If Allah was only the God of men, and had entrusted the kingdom over men to others, religion would have been separated from politics and the political affairs would have been entrusted to the people. But as He presents Himself as the King of men, the requirement of this position is to rule over men, and it would be of the divine affairs. Therefore, all the rulers, commanders and sultans interfere in the divine functional sphere, and it is impossible for anybody to interfere in the affairs of his superior while his superior remains indifferent. Thus, the guidance of the people and enacting laws are not the only affairs of Allah, as governing over the people is also a divine affair. Do we not accept that as Allah is God, no one has the right to claim being a god? But although Allah is the King of men, how is that everybody has the right to claim being a ruler? Even "the Lord of the world" is His own epithet and no one has the right to claim to be the Lord of the world.

At any rate, all the affairs, which are in a way connected to the Lord, fall within the Lordship's realm. Monotheism means not to look at other than Allah as God, it means that to take other than Allah as sustainer, supporter and helper is contrary to monotheism, that is why concerning the *āyah*

وما يؤمن اكثرهم بالله الا وهم مشركون

"And most of them do not believe in Allah except when they are polytheists." (Sūratu Yusuf/106) the Imam aṣ-Ṣādiq (A.S.) was asked: "Why most of the believers in Allah are polytheists?" He said:

ذلك قول الرجل: لولافلان لغلبنا

"Because one may say: Had not been for so-and-so, we would have been defeated." Asked: "How should it be said?" he said:

لولا ان من الله علينا بفلان لغلبنا

"Had not Allah favored us with so-and-so, we would have been defeated."

Polytheism and Monotheism

The prophets have been sent to guide us out of the darkness of polytheism to the light, while the Satans try to draw us from the light of monotheism to the darkness of polytheism. Therefore, one of the degrees of the darkness is these kinds of polytheism. That is,

والذين كفروا اولياؤهم الطاغوت يخرجونهم من النور الى الظلمات

And those who disbelieve their guardians are the ṭaghūts who bring them out of light into darkness, (sūratul Baga-

rah/257) is applicable here, too. It is not necessary that the other party must be a Jew, a Christian, a Magus or an idolater. It is enough to be an evidence of:

وما يؤمن اكثرهم بالله الاوهم مشركون

"And most of them do not believe in Allah except when they are polytheists," (sūratu Yusuf/106), because the idolater is not the only one who is taken from light to darkness. When we regard others to be partners in the affairs of "the Lord of the men", "God of men" and "King of men", without being permitted to interfere in them, we practice a kind of polytheism, while if this takes place according to a command from the Lord of the people, the God of the people and the King of the people it will be monotheism.

The difference between monotheism and polytheism, is the difference between the two expressions:

لولافلان لغلبنا، ولولا ان من الله علينا بفلان لغلبنا

"Had it not been for so-and-so we would have been defeated," and "Had not Allah favored us with so-and-so, we would have been defeated." That is, expecting help from other than Allah is polytheism, but expecting it from none other than Allah is monotheism. Monotheism means seeing Allah in all the affairs which belong to Him. To omit Him from the affairs which belong to Him is polytheism, and polytheism is darkness. The one under whose government and *wilāyah* people leave monotheism and tend to polytheism

is a ṭaghūt, and the one who loves or is attached to such a ṭaghūt is not the true evidence of 'those who believe'. The one who is a true believer acts according to Allah's *wilāyah* and moves from darkness to light. The degrees of light, and darkness, disbelief and belief and Allah's *wilāyah* differ from the degrees of the ṭaghūt's *wilāyah*. Thus, the *āyah*

وما يومن اكثرهم بالله الاوهم مشركون

"And most of them do not believe in Allah except when they are polytheists," (sūratu Yusuf/106)

is a strong objection against omitting Allah from the affairs belonging to Him, because such procedures would finally end in manifest polytheism and complete deviation.

When it is said that rain takes place according to a natural law, it alludes to a sort of omitting Allah from His assignments. The course of the appearance of this naturalistic and atheistic opinion of today stems from attributing some affairs to the law of nature, omitting Allah's effect on the formation of this law. Such expressions have been used by the uninformed believers, repeating that everything happens according to its own law. This is polytheism. When the truth is that Allah moves the clouds from place to place by means of the winds. To say that it is the wind which moves the clouds is polytheism, because if it is said that had it not been for the wind the clouds would not have been moved from place to place, or had it not been for the wind there would have been no rain, is incorrect. The truth is to say that if Allah had not

favored us with the wind, we would have no rain. Someone may take things easy and think that it is not so much important to attribute all the daily matters to Allah. The answer is that all things actually fall within the realm of the divine government. Who can have the right to attribute to a created what belongs to the government of Allah? It is possible that we have been accustomed to this kind of polytheism, and, consequently try to object against the uncompromisingness of the Qur'ān in this respect. But if we realize that *Fiṭrah* and *Ṭabi'ah* have their own culture, the facts will take their real forms. The culture of *Fiṭrah* is to discern Allah in the formation of all phenomena, and this explains the meaning of:

الابذكر الله تطمئن القلوب

"Verily in remembering Allah do hearts find rest." (Sūratur-Ra'd/28)

Fiṭrah is comforted by finding out the original roots of the phenomena, and it would not feel at ease unless its findings reach Allah.

As to the culture of *Ṭabi'ah*, it is negligence. The world of *Ṭabi'ah* is not based on being in debt; that is it never wants to owe anything to anybody. But as admitting the existence of Allah accompanies a feeling of indebtedness, it always casts doubt upon the documents proving the existence of Allah. *Ṭabi'ah*'s culture is to attribute things to created beings so as to solve the question of Allah for ever. *Ṭabi'ah* never hesitates in omitting Allah legally, if it can, and resting man's mind at ease concerning the existence of Allah. *Ṭabi'ah* rules

in the dark until light appears. Suggesting the existence of Allah entails the question of servitude, through which *Ṭabi'ah* self-interestedness and self-rule are destroyed. *Ṭabi'ah* sees its own annihilation in such phenomena which end in remembering Allah. It sees its destruction in every *āyah* and divine sign which proves Allah, acknowledges His existence, His presence, His knowledge or His taking care of the affairs. The question of man's saying: "Had it not been for so-and-so we would have been defeated," instead of saying: "Had not Allah favored us with so-and-so we would have been defeated," is well worth consideration. *Ṭabi'ah*, with all its blindness, darkness and shortcomings, in order to preserve itself, utilizes all necessary means, including tact, trick, deceit, sensitiveness and the like.

ربنا الذی اعطی کل شیءخلقه ثم هدی

"Our Lord is He Who gave everything its creation then guided it aright," (sūratu Ṭā Hā/50)

Man's *Ṭabi'ah* is superior in intellect than all other creatures, superior even to the tactfulness of the animals in hunting their prays or in protecting themselves against dangers. It resorts to its intellect in order not to be hunted by *Fiṭrah*. So, in order to omit Allah, it sets a comprehensive plan. The invention of the terms: nature and law, in lieu of: the will of Allah, is not haphazard. It is an ambush planned by *Ṭabi'ah* in order to be able to catch its pray in the dark. The bat of *Ṭabi'ah*, in deceiving the attention of the creatures, keeps

itself away from the rays of the Creator's light. So, in the case of:

الله ولى الذين آمنوا يخرجهم من الظلمات الى النور

"Allah is the guardian of those who believe, brings them out of the darkness into the light." (Sūratul Bagarah/257), it is only the *Fiṭrah* which accepts the divine guardianship, and even adores it.

الله نورالسموات والارض

"Allah is the light of the heavens and the earth." (Sūratun-Nūr/35). He attracts the luminous *Fiṭrah* and fears it from all the dark attachments to *Ṭabi'ah*. On the other side is the tyrannical *Ṭabi'ah* which drags the attention of its followers and adherents from attending to the divine light towards other than Allah, believing in the effectiveness of the created. Therefore, the question of polytheism may not be underestimated, because it is the basis of a calculated program.

The plan of attachment to worldly matters is the calculated program of human *Ṭabi'ah* — a program which is precisely planned to forget the principal and original part of the human life, that is, the eternal life. So, all the matters, which are religiously important to learn and to remember, are intended to encounter *Ṭabi'ah* sophisticated policies. If the *ṣalāt* is performed attentively with the presence of the heart, *Fiṭrah* will have the opportunity to speak, as long as *Ṭabi'ah* speaks man remains deaf, dumb and blind, and when man speaks, it is

Ṭabi'ah which actually speaks.

The true man is the *Fiṭrah*-oriented man. One word of the true man cannot be compared even with a complete book of *Ṭabi'ah* talk, because *Ṭabi'ah* speech originates from darkness and to darkness it returns. The speech of the true man is that of innateness. How well Allah puts it by saying:

كلمة طيبة كشجرة طيبه ... كل حين باذن ربها
... من فوق الارض مالها من قرار

> *"A good word is like a good tree whose root is firm and its branches are in the sky, yielding its fruit every season by the permission of its Lord ... And the similitude of a bad word is like a bad tree uprooted from the surface of the earth, having no stability." (Sūratu Ibrahim/24 and 26).*

"Had it not been for so-and-so, we would have been defeated" is a bad word of *Ṭabi'ah* on the surface, of the earth. But, "Had not Allah favored us with so-and-so, we would have been defeated," is a good word stemming from *Fiṭrah*, firm and stable, because:

نزلت انفسهم فى البلاء كالتى نزلت فى الرخا

> *"Their souls were humble in hardship as they were in prosperity."*

The word of *Fiṭrah* in hard and in easy circumstances is the same and it stands by it. But the conceited *Ṭabi'ah* claims kingship, yet when death comes it looks out for a refuge, but it is told:

لا تجاروا اليوم انكم منا لا تنصرون. قد كانت آياتى ....
تنكصون مستكبرين. سامرا تهجرون.

"Do not cry (imploring) today. You will not be helped by us. My āyahs were recited to you but you used to turn back on your heels, in scorn thereof, nightly raving about it." (Sūratul Mu'minūn/65-67)

Ṭaghūt's *Wilāyah* and the Divine *Wilāyah*

Fiṭrah is attached to nothing except a sense of repose in expecting meeting Allah. Everything in the world is a reminder of Allah's power, provided we talk according to the culture of *Fiṭrah*. But everything in the world forgets Allah if we talk according to the culture of *Ṭabi'ah*. As the principal affairs of the world are directly connected to Allah, the Exalted, the culture of *Fiṭrah* is that of truthfulness, pellucidity and illumination, and the culture of *Ṭabi'ah* tries hard to cast a curtain over the proofs and the originalities related to Allah. Consequently, all instances of interference in the affairs related to Allah without His permission, are darkness and naturalism.

Governing is a part of the realm of Allah's sovereignty,

because Allah has government over man. Therefore, all the rulers must take the initials and the charter of the government from Allah, the Exalted, or through certain means between Him and the people, because the one who governs without any connection with Allah and without being assigned by Him, negates Allah's government and defies it, while the one who receives his assignment through divine means sees Allah active, lively and effective within the realm of His government.

Ṭabi'ah tries to efface the effects and signs of Allah, because it feels being indebted, and no indebted likes to see its creditor. *Ṭabi'ah* looks for an entertainment which can divert its attention from thinking about paying its accounts to its creditor. All the *Ṭabi'ah* plans at time of getting rid of the government of *Fiṭrah* and revolting against it aim at eliminating the effects and signs of the accountant and the day of reckoning. *Ṭabi'ah* makes peace with all except with Allah, because all, except Allah, are prepared to compromise.

Every ruler practicing his authority within the realm of "*The King of men*" without His permission is a *ṭaghūt*. So, the one who has not acted on the basis of denying the ṭaghūt, whence should one start one's self-educating and self-making, since "*Whoever denies the ṭaghūt*" comes before "*and believes in Allah*", and the reason for this precedence is obvious. The presence of the ṭaghūts tantamounts to eliminating the presence of Allah from the society. The one who occupies a position within the domain of a government, without the governor's permission, raises the banner of war against the governor, intending to eliminate him. Therefore, denying the *ṭaghūt* is a kind of negating him, and negation of the ne-

gation is affirmation. Negating the existence of the one whose existence negates the presence of Allah is in harmony with tending to Allah. The one who, in his circle of activities, is connected with a *ṭaghūt* and refrains from denying him, will reach a state of belief enveloping the negation of Allah. The one who is related, in a way, with the *ṭaghūt* cannot free oneself from negligence, unless one is inwardly denying the *ṭaghūt,* and, externally conceals his religion. Denying the *ṭaghūts* is a primary step towards educating oneself, and intimacy with the ṭaghūts is not possible for *Fiṭrah.*

Ṭabī'ah's intimacy with the ṭaghūt means *Ṭabī'ah*'s rule over man, and the meaning of hating the ṭaghūt as a ṭaghūt precisely demonstrates the demonation of *Fiṭrah.* A *ḥadith* says:

العلماءامناء الله على حلاله وحرامه ما لم يختلفوا الى ابواب السلاطين و الا فاتهموهم على دينكم

> "The religious scholars are Allah's trustees over His ḥalāl and ḥarām as long as they keep away from the doors of the sultans, otherwise distrust them on your religion."

This *ḥadith* shows that intimacy with the sultans uncovers man's *Ṭabī'ah*-orientation. The *wilāyah* of a person quitting Allah's *wilāyah* entangles man, through *Ṭabī'ah*-orientation, in groups separated from the divine *wilāyah.*

When a person severs his ties with divine *wilāyah* and attaches himself to other *wilāyah*, his getting out of the light

has nothing to do with his personal acts, conduct, moralities, characteristics, talks or morals. In fact, he will be connected to a group of *wilāyah*s with which he is tied up. The distance covered toward darkness is dependent on the speed of the group to which one is cordially attached, or supports the deeds of his group:

انما يجمع الناس الرضا والسخط.

> "What gathers people (together) are content and discontent."

Hence he who endorses the deeds of a people, who lived thousands of years ago is a member of them, disregarding whether their deeds were connected to the divine *wilāyah* or to a ṭaghūt. The criterion is:

من رضى بفعل قوم فهو معهم

> "He who is contented with the deeds of a people is with them."

Allah, the Exalted, says:

ومن يتولهم منكم فانه منهم

"Whoever among you takes them for a

friend, then surely he is one of them."
(Sūratul Mā'idah/51)

Befriending is a moving vehicle or a caravan on the move, and the one who adheres to its *wilāyah* is a member of that caravan or a voyager on board the ship or a rider on that vehicle. A distance is covered by means of a vehicle and is related to its speed, direction and success. Hatred disengages one from the membership of a caravan, or, in respect of the right of membership, it is its corollary, or, more correctly, it is either canceling the *wilāyah* or is a corollary to it. Befriending and renouncing are not the acts of the members, they are the acts of man. But, in order to keep friendship and to implement renouncing, a prospect of the members' deeds is necessary. Renunciation is also necessary under certain conditions. So, the deeds of the members are required in cases of renunciation and befriending, though the course is not carried out by them.

من اصبح ولم يهتم بامور المسلمين فليس بمسلم ومن سمع
رجلا ينادى يا للمسلمين فلم يجبه فليس بمسلم

"Whoever wakes up in the morning with no care for the Muslims' affairs is not a Muslim; and whoever hears a man calls: 'O Muslims!', without responding to him, is not a Muslim." Despite the fact that caring and responding necessitate certain practical actions, yet the very care and response disclose their common guardianship, while remaining careless and irresponsive denotes that either they do not have common *wilāyah* or they will lead to that, because they are

contradicting guardianship.

Ali (A.S.) says: "When a man sees the evil and resents it in his heart and declares it by his tongue and practically prevents it, he has reached a high degree of human values. If he faces it with his heart and tongue, he attains to medium degree, and if he resents it only in his heart, he gets a lower degree." All the three are in the same caravan and are under *wilāyah*. They move towards *Fiṭrah* and light, and are getting free from the dark.

But the stages and degrees of their light are different. Often they may not be able to meet because of the far moral distance. Nevertheless, they are members in the group of:

الله ولی الذین آمنوا یخرجهم من الظلمات الی النور

"Allah is the guardian of those who believe, brings them out of the darkness into the light." (Sūratul Bagarah/257). If one did not renounce an evil even in his heart, his act would be contrary to his membership. The Imam Ali (A.S.) says: "His upside will be turned down, and his down-side will be turned up. (Nahjul Balāghah/maxim No. 375" This expression is the most explicit one in defining a *Ṭabi'ah*-oriented man, whom he describes to be up-side down, since *Fiṭrah* has the upper position and must be the rider, while the created *Ṭabi'ah* must be under the *wilāyah* of *Fiṭrah*, which forbids the bad. So, the one who does not renounce the evil even in one's heart will be closing the only *Fiṭrah* window, i.e. renouncing in the heart. So, when *Ṭabi'ah* controls one's

hand and tongue and prevents one from renouncing and denying the evil, how he has closed even the cordial denying window.

In this case, *Fiṭrah* is put aside in three stages, and *Ṭabi'ah* is the winner in these three stages. Such a person is overcome by his *Ṭabi'ah* in all aspects. The down-side *Ṭabi'ah* has reached the position of governing the upper-side, and *Fiṭrah*, whose right is to be up, is isolated and sent down. The Imam Ali (A.S.) in a letter to `Uthmān ibn Ḥanif refers to Mu`āwiyah in a similar expression. He says:

و ساجهد فی ان اطهرالارض من هذا الشخص المعکوس
والجسم المرکوس حتی تخرج المورة من بین‌حب‌الحصید

> **"I will surely strive to relieve the earth of this man of perverse mind and uncouth body till the bits of dust are removed from the grain." (Nahjul Balāghah/Letter 45).**

One would say that by doing away with Mu`āwiyah and putting him and his followers aside, dust would be brushed off the complexion of the true Islam of that time, as if the Islamic society and the Muslim man of that time, owing to mixing with such corrupts like Mu`āwiyah, could find no ideal man and ideal society in which the *Fiṭrah* of man and the beauty of the ideal Muslim man and the ideal Islamic society could be seen. Accordingly, the Islamic society of that time was not pure, like wheat mixed dust. This form is still in

force in the Islamic societies.

The question is that *wilāyah* is a moving power, both in belief and disbelief. Without the divine government dominating man, with mere deeds and conduct passage through darkness cannot take place, as the deeds mixed with polytheism lead the movement from light to darkness. If one joins a caravan of a *ṭaghūt,* one will remain there, and with whatever speed the caravan moves forward to darkness, one also moves with it, knowingly or unknowingly. Even if one does a good deed, it will not affect one's organizational position and collective movement. Collective opinion in respect of guardianship and man causes, willy nilly, to the destiny of the one who chooses to be in the collective position with that collection.

Individual actions and characteristics are not fatal. As long as one's adherence has not changed from the *ṭaghūt*'s guardianship to Allah's *wilāyah* or that of His friends, other changes would be superficial, or even a mirage or imaginal:

اعمالهم كسراب بقيعة يحسبه .... و وجدالله عنده فوفاه حسابه

"Their deeds are like the mirage in a desert which the thirsty men thinks to be water, until when he comes to it he finds it nothing and there he finds Allah who pays him his due." (Sūratun-Nūr/39). It is a deep subject. It is the individual deeds all of which, or most of them, are good. The individual takes his deed to be the water of life, but as the collective thinking decides man's position in respect of his

wilāyah adherence. The real water is also a position of adherence, and without reforming the position of adherence other reforms will be a mere mirage.

As the groups of the people who, under a single common *wilāyah*, are in the same caravan and the transposition among them is more effective, more principled and more interfering, as far as their role is concerned, similarly the individual deeds within the same *wilāyah* and the same caravan will also be fluctuating.

The case in respect of Allah's *wilāyah* is the same, because, from the collective point of view, it is the caravan of men which proceeds towards Allah, not its individual members, and because the caravan of men is not formed by the spatial and temporal presence of bodies. It is the intimacies, affections and attachments which place men in the caravans, even if they were separated from one another by miles of distance and centuries of time.

To say it briefly, it is the collective *wilāyah* of men which proceeds towards light or towards darkness, and we generally think that man is on the move towards light or towards darkness, even a particular group of *wilāyah* is in a bigger group, and this group is of the satellites of that group which is superior, the same as when we make a move on the earth, it seems a spatial change in the existence. If the curve of all of our spatial changes, from birth to death, is put in a scale, and the measure of the performed spatial changes of a single day is put in the other scale, it will be obvious that all the spatial changes of our lives, in proportion to that day, are nearly zero. So, the criterion is the higher *wilāyah* and the smaller guardianships are its satellites, and all man's deeds and con-

ducts during his whole life, whether from light to darkness or from darkness to light, accompanied with an hour's movement of the group of the original *wilāyah*, are something near zero. Therefore, man's original job is the reform of *wilāyah* and the residence of love and affection. *Wilāyah*s, whether in the form of a government or in the form of affection, whether in the sense of patronage or in the sense of superiority and priority, are all related to each other. If it is in the form of government, lacking its subjects' affection, it will apparently be a clamorous government, while actually there is no trace of *wilāyah*, and if it is without the existence of an apparent government, there is a cordial relation, the existent *wilāyah* will be an acceptable fact.

Man's external deeds are in a place between the external governor on one side, and the internal desire and affection, on the other side, such that when the individual's cordial belief is not in harmony with his society's governing corps, his condition will be like a tree with free roots but with restricted branches. So, the one with real affection always displays one's own cordial desires in one's deeds and conduct, which, generally, end in dispute and combat with the despotic governments. Therefore, the apparent, true *wilāyah*, cordial affection and spiritual attachment are interdependent. Consequently, the divine Lordship and His cordial domination over the believer and Allah's divinity are inseparable, such that the true king of men and the ultimate dominant even over good and bad is Allah. When He says:

وكذلك نولى بعض الظالمين بعضا بما كانوا يكسبون

"And thus We put some wrongdoers in power over others because of what they were doing." (Sūratul An'am/129)

The talk is about His hidden monarchy and government. It is not incidental to see a wrongdoer dominating the fate of some group. We are behind the curtain of such scenes, and it is not that we have nothing to do with the incident of their domination, because if Allah does not interfere in the assignment and deposition of the despotic rulers, and Satan is alone acative, it must be said that Satan is the King of men.

As a matter of fact, the manager of both obedience and disobedience is Allah, and as obedience is not compulsory, disobedience is also not compulsory, and as in the process of obedience, man's *wilāyah* is with Allah and Allah's *wilāyah* does not contradict man's free will, the question of disobedience the choice is also left to man. The question of the wrongdoer's coming to power happens with Allah's will does not contradict the free will of the wrongdoer himself.

Therefore, the original question, which is the position of monotheism and polytheism, is the desire for the love of guardianship and government. Egotism and arrogance are the root of despotism, and despotism is the foundation for the appearance of the anti-Allah government. Denying egotism, selfishness and obstinacy, as well as denying the egotism, selfishness and obstinacy of the others, are examples of denying the ṭaghūt. Obstinacy in others, whether in its individual or collective forms, and whether in the form of a government, society or party, and whether in the dress of a scholar

or a commander, and whether the effect of obstinacy appears in the shape of a book, an establishment or an organization, and whether these organizations are constituted of individuals and societies or of governments and countries, in fact the whole collection of tyranny is one.

Denying the *ṭaghūt* is the most fundamental reformatory act of man, as without this denial man cannot keep away from the group of the tyrants and will not be free. They would not be satisfied with less than dragging all the people along the road of their course. They proceed forth in the creeping movement of threatening and alluring, admitting some and doing away with some. Whoever joins them will be trapped into the laid net of despotism, and with an astonishing speed he will be falling down toward darkness, and, at the same time gets away from light in such a speed which can be calculated only with cosmic figures. Strange enough that the individual sees the fixed distance he has covered and is pleased with having taken some steps toward improving oneself, self-construction and self- control. But with a little attention and a general outlook, the erroneousness of this calculation becomes obvious.

Erroneous were the scholars and the gnostics who were attracted to the courtesies of the tyrants. How intelligent and collective-observant such Imams, as the Imam aṣ-Ṣādiq (A.S.) were! He said: "If all the heavens and the earth are entrusted to my command just to sharpen a pen or amend an ink-pot for such people, I will never do it.": The Imam al-Kāẓim (A.S.) told Safwan, the comelman, "If you for a single moment consent to the survival of a despotic government you will be breaking up with us, "as it means you have re-

nounced your denial of the *ṭaghūt*, and your claim of believing in Allah will be no more than a lie."

Therefore, all mortification, adoration, services and supplications are to implement the denial of the *ṭaghūt*. Being rescued from one's own self is a stage of denying the ṭaghūt, but to be rescued from oneself is not possible while one is still attached to the despotic governments, because as soon as one is attached to the despots one's tyrannical self gets acquainted with them and revives. The climate of despots' domain is exactly the same thing which is looked for by *Ṭabī'ah ṭaghūt*. The group of the *ṭāghūt*'s guardianship and the group of the divine guardianship move away from each other like two galaxies. Paradise and Hell, which are the final residences of the two galaxies, despite their being extremely away from each other as regarding place, they were so close to each other, like day and night, that it was just like a twinkling of an eye. In order to have a better understanding of these matters we are to pay attention to:

لا يدخل الجنه من كان فى قلبه حبة خردل من العصبية.
لا يدخل الجنة من كان فى قلبه حبة خردل من الكبر

He who has the size of a grain of mustard of tribalism in his heart will not enter Paradise. He who has the size of a grain of mustard of arrogance in his heart will not enter Paradise.

The narrator said: "Whenever I put on new clothes I get a particular feeling." The Imam said: "It is not that. Arrogance

is denying the truth, and faith is acknowledging the truth." The narrative adds:

لايدخل النار من كان فى قلبه حبة خردل من الايمان

"He who has the size of a grain of mustard in his heart will not enter Hell."

Obedience: A Manifestation of Loving Allah

Wilāyah is the axis of movement and the moving power, whether in the sense of affection and attachment, in the sense of government and commanding or in the sense of priority, since all the three are different manifestations of a single truth. So, the principal question in self-education and self-construction is not to eat little, to sleep little, to speak little, nor is it the existence of amity and friendship among the individuals. The question is in which group of affection and *wilāyah* are they placed? Where is the location of their *wilāyah*? Whom do they love? Whom are they afraid of? Whom do they hope? Whom do they obey? If this group belongs to somewhere in which there is everything, luminosity will be the reality of the light, as otherwise it is a mere weak guessing and a mirage. *Wilāyah*, obedience, affection and government are the original question. True devotion is but obedience and affection.

مامنعهم ان تقبل منهم نفقاتهم ... ولاينفقون
الاوهم كارهون

"And nothing prevented their offerings being accepted from them save that they disbelieved in Allah and His Messenger and they do not perform the ṣalāt save when they are sluggish and do not spend save when they are reluctant." (Sūratut-Tawbah/54)

The spirit of worship is obedience and affection.

من ينال الله لحومها ... يناله التقوى منكم

"Neither their flesh reach Allah nor their blood, but reaches Him the taqwā from you" (Sūratul Ḥajj/37)

It is the words, the acts and the movements of the muḥrim and the blood of the sacrifices are mere deeds. It is affection and worship that bring one to the proximity of Allah. When man acts out of affection and intimacy just to be obedient his affection, obedience and taqwā will grow, since an act stems from love and is based on obedience and taqwā.

The result of the deeds is the increase of affection, that is, a matter which stems from *Wilāyah* and flows into guardianship, too, then *wilāyah* flows into comprehensiveness. Its

priority is that it extracts man from his place and takes him from darkness to light. And so often it happens that having no chance for an act of worship takes man from darkness to light. This statement may be surprising to some people. But if one knows that the true worship is that the one who denies the *wilāyah* of one's own *ṭaghūt* and all the collection of *ṭaghūts* and after relieving oneself from the groups of tyrannical *wilāyah*, joins the group of the divine *wilāyah*, and only then one may understand that the above statement declared by the godly Gnostic, shaykh Baha'i (may Allah elevate his position), in his Arba'in, may not need much discussion.

Allah says: "My servant is eager to be successful in performing the (Super rogatory) night *ṣalāts*, but I let sleep overcome him till it is too late. When he wakes up he blames himself and becomes angry. Thus, he comes nearer to me. If he had been successful in performing the night-*ṣalāt*, he would have become self-satisfied and thus, away from Me." This is exactly a denial of the *ṭaghūt*. If it fades away, man's proximity to Allah and believing in Him fade away, too. So, the objective is getting rid of darkness, and which darkness is worse than self-conceit and self-admiration? As the servant of Allah is of the group of divine *wilāyah*, the deeds of the divine *Wilāyah* require man not to do what may return him back to darkness, rather he may miss an act of worship so that self-hatred and self-denial may revive in him. Salat, as a reminder of man's real position in respect to Allah, is a sign of *Fiṭrah* and divine light in man. *Ṭabi'ah*, being in the presence of the divine human *Fiṭrah*, keeps silent so that *Fiṭrah* may speak out, and darkness dies away so that light may shine. So, if the performance of the *ṣalāt* is motivated by

obedience, which is the position of *Fiṭrah* in respect to Allah, *Fiṭrah* finds more opportunities for obedience and man leaves *Ṭabi'ah* and gets nearer to *Fiṭrah*. And, as *Fiṭrah* is Allah's ambassador in man, the nearer one is to *Fiṭrah* the nearer one is to Allah, and the farther one is from *Fiṭrah* the farther one is from Allah. If the motive of the performer of the *ṣalāt* goes farther than obedience to affection and love, and as the deeds stem from affection, they flow into affection, whence it increases. If affection has not yet raised, but longing to have that affection is the motive, it will have its effect on the very motive. So, the one who hates to perform the *ṣalāt* just to show off, his hatred increases, and if love for the created was the motive, polytheism increases in him.

Sometimes man, out of his love for the *ṣalāt*, forces his *Ṭabi'ah* to perform it, which increases the control of *Fiṭrah* over *Ṭabi'ah*, and, making it a habit it will make things easier. Sometimes the motive of the performer of the *ṣalāt* is his being optimistic about himself, which, regretfully, increases by worshipping. If man has not yet been dismissed from the divine guardianship, he will be deprived of being successful in doing good deeds, which is, in fact, the best of successes, because man's release from being optimistic about himself can be achieved by reviving his disbelief in the human *ṭaghūt*, and within the climate of denying the ṭaghūt, the belief in Allah is through clinging to *al-'Urwatul wuthqā*. If the *ṣalāt* is done with guardianship, it is 'urwatul wuthqā, as guardianship is also *'urwatul wuthqā*.

The one who is optimistic about himself, for any reason, the side of disbelieving in the *ṭaghūt* in him is getting weak. Denying the ṭaghūt is the beginning of removing the filth be-

fore starting the purification. Purity is light. Purity is the prelude to the *ṣalāt* and preparing oneself to enter in the divine sanctuary. Therefore, denying the ṭaghūt tantamounts to purification, and believing in Allah tantamounts to worship. So, the one who, after performing the *ṣalāt*, feels optimistic about oneself, undoubtedly one's optimism must have some effect on one's intention, the effect which increases after the performance. Anyhow, performing the *ṣalāt* is not difficult. The difficult *ṣalāt* is that which increases humility and removes man's optimism about himself.

واستعينوا بالصبرو الصلاة ... وانهم اليه راجعون

"And seek assistant through the forbearance and the ṣalāt. And it is indeed a hard thing except for the humble ones who know that they shall meat their Lord and they shall return to Him." (Sūratul Baqarah/45,46). This *āyah* presents forbearance and *ṣalāt* as two keys to deliverance from oneself. They are the deeds of *Fiṭrah*. The *ṣalāt* is regarded here to be hard for all, except for the humble ones who believe that they were going to meet the Lord, as they were to return to Him.

Ṭabi'ah never believes in meeting Allah nor does it think of returning to Him. This is the function of *Fiṭrah*, as no other power in man believes in that except *Fiṭrah*. Hence, to the *Fiṭrah*-oriented person, the question of the Salat is no problem, while the *Ṭabi'ah*-oriented person takes the *ṣalāt* as an unsolvable problem. It is the idea of returning to Allah which does away with man's self-admiration, and, with the

idea of returning to Allah, makes performing the *ṣalāt* easy, as well as it makes heart-attention easy. There is a wonderful connection between the *ṣalāt* and the belief in meeting Allah, and it is so strong a relation that the *ṣalāt* may be regarded a sort of meeting and death — a kind of meeting Allah.

Chapter Five

Bits of *Ṭabi'ah*-oriented and *Fiṭrah*-oriented Culture

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Fiṭrah-orientation means the solution of the question of disorder and attaining to the desire of meeting Allah, which is the first and the last desire of *Fiṭrah*, as its other desires, compared with this one, are unimportant. Naturally, the one who thinks of tranquillity during the meeting and attaches much importance to meeting Allah, takes the *ṣalāt* as a kind of meeting with Him and is highly attached to it. The one who intends a war attentively takes a training course.

ولو ارادوا الخروج لاعدوا له...وقيل القعدوا مع القاعدين

"And if they had wanted to go forth they would certainly have provided equipment for it, but Allah hated their going forth, so He held them back and it was said (to

them): Be seated with the sitting." (Sūratutu-Tawbah/46)

There is no difference between the *ṣalāt* and the *jihād*. The place for the *ṣalāt* is the alter. To the one who goes out for the *jihād* it is attractive to learn and train, like the *ṣalāt* to the one who believes in Resurrection. The one who is not attached to the *ṣalāt* cannot think of death to be sweet, but the one who takes the Salat to be sweet may reach a position in which one sees death to be sweet, too.

Paradise is the place for man's pleasing meeting with Allah. Hell is the place for man's displeasing meeting with Allah. And although:

لايكلمهم الله ولاينظر اليهم يوم القيامة

"And Allah will not speak to them, nor will he look upon them on the Resurrection." (Sūratu Āli 'Imrān/77), yet it is Allah's presence.

Anyhow, the same as the *ṣalāt* is "a hard thing" to some, death is also "a hard thing" to them. The one who takes death to mean Paradise, also take the *ṣalāt* to be Paradise, because both the Salat and death are meeting Allah. The Salat, with bad deeds, is not eagerly performed. The better the deeds are the more eagerly the Salat is performed. As it has formerly been said, the most important thing to man is his position in guardianship. When the place and position of man in guardianship is more correct, man' eagerness for the *ṣalāt* increases. The *ṣalāt* being the ascension of the believer (to heaven) and as the principal ascension takes place

through the group of guardianship in which man is a member, the state of attention, eagerness and intimacy in the *ṣalāt* also proceeds along with the group.

The distance which man covers in his life is less than an hour's walk in the group of his galaxy. Without knowing it, man has covered long distances within a short time and is still covering. When one approaches the *ṣalāt*, one is taught to say:

اللهم انى اتوجه اليك بنبيك ... والاخرة ومن المقربين

> "O Allah, I approach You through Your Prophet and his Ahlul Bayt, may Your blessings be upon him and them, to make me, through them, a dignitary in this world and in the hereafter, and of the favorite."

The question is an ultracosmic being. Although it seems that man is nothing but a body, yet he, in himself, is something. The following lines of poetry are ascribed to the Imam Ali (A.S.)

> *You claim to be just a small mass,*
> *While in you is contained the greater world.*
> *And you are the manifest book in whose*
> *Letters appears the concealed.*
> *Your cure is within you and you do not know,*

And your malady is from you and you do not perceive.

The "greater world" refers to man's ultracosmic side.

لايسعنى ارض ولاسمائى ولكن يسعنى قلب عبدى المومن

"My earth and heaven do not contain Me, but the heart of My believing servant contains Me."

The construction of the *Ka'bah*, the Mosque and Mecca follows the construction of the heart, the like of Banu Israel for whom the Holy Gathering Tent, the Holy of Holies, the Covenant Coffin and the Fire and the Smoke over them had been constructed after the pattern of man's truth. The name of "House" which was given to the *Ka'bah* and to the Quds was after the pattern of man's truth. Man's heart was the House of Allah, and to personify it in the earthy world the *Ka'bah* was created. That is why it has been said:

المومن اعظم حرمة من الكعبه

"The believer's sanctity is greater than that of the *Ka'bah*," because the *Ka'bah* was built after the pattern of the believer's heart.

Wilāyah and Sub-*Wilāyah*s

Man's connection to, and contact with, the House of Allah, denote man's position. The earth and the heavens refused to undertake the trusteeship of the house of Allah or its *Wilāyah*, and it was man who accepted this responsibility, due to his unjust and ignorant *Ṭabi'ah*. Although *Fiṭrah* is in quest of Allah, yet it is the impudent *Ṭabi'ah* which regards every dangerous job unimportant, and with impudence it steps forward to shoulder the most important trust. Even if the presidency and the government of the world are offered to it, it will never hesitate in accepting them. It naturally seeks might, presidency and he strongly desires haughtiness and advancement.

Trusteeship is of *Fiṭrah* affairs, while accepting a trust is of *Ṭabi'ah*'s. Man's reward is to be a good trustee for Allah's house. Man's crime is to entrust Allah's house to the enemies of Allah. Fire being the punishment for man is because of the sensitiveness of his role.

لایسعنی ارض ولاسمائی ولکن یسعنی قلب عبدی المومن

"My earth and heaven do not contain Me, but the heart of My believing servant contains Me." This means that to emit mercy is of Allah perfections and of His aesthetic attributes. As a matter of fact, Allah is affectionate. Consequently, He has a relation of love with His lover — relation which He has not with the earth and the heaven. Despite the fact that man is incapable of having complete knowledge of Allah, yet an intimacy may be established between him and

Allah. Intimacy is a special condition, and this is the meaning of man being an ultracosmic being. Man, within his group of affection, starts his ascension toward Allah.

Divine grace on the original faces of this group of affection is so attractive that the attraction of the divine love pulls the group toward it, or, in other words, among this group of affection and guardianship there are such lovers that their affection and charm take the entire group of *wilāyah* with them, as the sun takes the solar system along with its movement.

Therefore, attracting and being attracted among the prominent members of a group of guardianship are the moving power for a collective movement. Strange enough that from the beginning we did feel our heaviness, but we thought it to be our own characteristics. Then we accepted that it is the gravity of earth. Now, on thinking over, we know that the earth itself is under the effect of the gravity of the sun. So, we are standing on the power of the gravity of the sun, and if the solar system is under the gravity of galaxy, then we are standing on the gravity of a galaxy, and so on. As regards the groups of affection, they are in a stage lower than that of the satellites of higher stages, and, at the end, they become of the highest satellites. This successive series is the guardian of light. Therefore, presence in the lower stages is presence in the group, and connection with the lowest stages is connection with the group. The meaning of:

الله ولی الذین آمنوا

Allah is the guardian of those who believe

(Sūratul Baqarah/257)

is that His guardianship over the stages of *wilāyah*, and the *wilāyah* of the highest stages over the lower stage, which is its satellite, and over the systems attached to it, is nothing but Allah's *wilāyah.*

When we did not know that we were under the earth's gravity, we were under it. Now that we know we have to look farther than that. The one who is under the gravity of the earth is under the gravity of an ultra-power, because the earth is under the effect of the solar system's gravity. Therefore, we acknowledge our presence in a solar system. There may possibly be many stages of attachment not yet known to the contemporary man, and the coming generations may also announce our movement in new groups and gravities.

It seems that the degrees of Paradise are the stages of the *wilāyah*, and man's advancement and proximity are the advancement of his *wilāyah* from remoteness to nearness. The nearer the one the more his difficulties, since to sin inside a sacred place is not like sinning outside it.

Suppose a ten-storied system in which every stage is of a higher stage. That which is higher than all and is regarded the highest system is the tenth stage round which the ninth stage is revolving, and the eighth revolves under the gravity of the ninth, such that the first stage revolves round the second stage. Now, all of the nine stages revolve round the tenth stage. You may count from the higher to the lower and say that the second story round the first, and the third round the second, till the tenth story which revolves round the ninth. In such a state, the *wilāyah* group of the tenth story is of the satellites of the ninth story, and each story is the guardian

over its own branches which are members under its group. So, it can be said that there is only a single *wilāyah*, which is the first *wilāyah* over all stories, and that membership of the lowest stage is membership of the group,. Love and attachment, which mean dependence, even in the lowest stage, has its connection to the highest by means of the intermediates.

الله ولی الذین آمنوا یخرجهم من الظلمات الی النور

"Allah is the guardian of those who believe. He brings them out of the darkness into the light. (Sūratul Baqarah/257) It contains all the believers, but it is carried out according to degrees. Man's job is to believe. To bring out man from the darkness to the light is Allah's job, which is implemented by means of the affection, the *wilāyah* and the government of Allah over men.

On the other side denial and rejection are man's job. But dragging man from light to darkness is the *ṭāghūt*'s job, which is implemented by means of the affection, the *wilāyah* and the government of the ṭaghūt over men. The governments of the *ṭaghūts* are numerous and scattered. They are at times in war with one another, but each group of them contains a number of classes which have their own satellites and special branches.

To move from a system to another requires two stages. The first stage is to become free from the first system, and the second stage is to be admitted into the second system. For example, suppose that someone is a member of a *ṭāghūt*'s group. When he contemplates moving to the group of the be-

lievers, he must pass through the first stage, i.e. disbelief in the *ṭaghūt*, and the second stage, i.e. belief in Allah. This is achieved only by love and attachment.

لااكراه فى الدين قدتبين ... بالعروة الوثقى

"There is no compulsion in religion, truly rectitude has become distinct from falsehood; therefore whoever denies the ṭāghūt and believes in Allah, he indeed has clung to the firmest handle." (Sūratul Baqarah/256)

Religion means membership of divine group of *wilāyah*-a *wilāyah*, based on the believer's affection, love and attachment on one side, and on the divine attraction, mercy and grace on the other side, appears in the form of *wilāyah* and government on the part of the latter, and in the form of worship and obedience on the part of the former. Naturally, as long as there is hatred, no affection may show-up, as religion is nothing but affection and they cannot be in the same place simultaneously. The Imam aṣ-Ṣādiq (A.S.) was asked: "Is love part of religion?" He replied: "What can religion be other than Love and hate?" Another *ḥadith* says:

المرمع من احب وله ماكسب

"Man is with whom he loves and his is

what he earned."

The above *ḥadith* is apt to be discussed, because in this *ḥadith* and in the *āyah*:

محمدرسول الله والذين معه اشداء على الكفاررحماء بينهم

Muhammad is the Messenger of Allah. And those with him are hard against the disbelievers and compassionate among themselves." (Sūratul Fatḥ/29), the word "with" is used. Love and hatred are a condition of "withness". The love of Allah, of His Messenger and of warring in His way are superior to loving one's children, living, business and wealth. As to the second part of the *ḥadith*, "and his is what he earned." It means that if what he earned was darkness, while he was with the lights to which he has attachment, or, on the contrary, what he earned was light, but he used to love darkness, he, not withstanding all the lights of his deeds and conduct, will have to join the people of darkness.

Consequently, everybody is a satellite of his own beloved and his revolving orbit of *wilāyah* is based upon the intensities of his hatred and love. The revolving speed is proportional to an orbit, as is a speed proportional to its primary acceleration. Automatically, the more intense the love and hatred, the nearer one gets to the principal focus of *wilāyah*, and, in proportion to the speed of revolution he is put on an orbit suitable for the speed of his revolution and the intensity of his love.

The other face of the case is changing the bad deeds into

good ones. For example, when al-Ḥurr,* under the *Wilāyah* of Yazid, faced Imam Husayn, the Master of the Martyrs (A.S.), committed grave evil deeds because he was on the orbit of a wanton ruler. Then when he joined the Imam (A.S.), he as a great commander, was put on an orbit of light. Despite his serious offenses and his former position in the dark, he became a member of the light system, that is, his bad deeds were changed to good ones. In the Islamic Revolution in Iran, the Royal Army, which was drowned in darkness, by announcing its attachment to Islam, attained in the Islamic Republic to a position similar to that of al-Hurr. The magicians, who were the pillars of disbelief, after joining Moses (A.S.) became of the pillars of faith. So, there is no point in expanding on this subject.

But if a person, although from the points of affection and *wilāyah*, is attached to light, yet from the point of deeds he has committed bad ones, such that although he loves Allah, His Messenger and the *Jihād* in the way of Allah and His Messenger, yet he takes to drinking and commits adultery, he, from the point of *Wilāyah* is a satellite of *wilāyah* and an evidence of:

الله ولی الذین آمنوا یخرجهم من الظلمات الی النور

"Allah is the guardian of these who believe. He brings them out of the darkness into the light," supposing that he is not under the *wilāyah* of the ṭaghūt and he denies the ṭaghūt,

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* Refer to the tragedy of the Imam al-Ḥusayn in Karbalā' in relevant books. [Translator]

and believes in the principles of religion and loves the godly men. Yet, despite his being on the orbit of *wilāyah*, he may have committed a sin, as an evidence of the narrative:

المومن یزنی و یشرب ولا یکذب

The believer may commit adultery and he may drink (wine), but he never lies.

The difference between adultery and drinking, and lying is that lying is a sin committed deliberately by man himself, while adultery and drinking are sins instigated by human desires and instincts. Sometimes a soldier, as a member of an army, commits mistake, but sometimes the very commander of the army commits a mistake. Although the instincts do not act without man's will, yet the attraction of the instincts prepares the grounds for orientation and tendency. Man often falls victim to his instinct and is unable to control it. But as far as lying is concerned, the tongue is the spokesman of man himself. In this case the position of commandership and man's will have deviated. *Ṭabi'ah* rules man, not that he does not obey his *Fiṭrah*.

If *Fiṭrah* is present in man, he will not lie, yet, at the same time he may not be able to control his desire. There is a great difference between a time when *Fiṭrah* is not silent, but *Ṭabi'ah* rules it tyrannically, and a time when *Fiṭrah* is silent and *Ṭabi'ah* is the ruler. Drinking and adultery fit in the first case, while lying suits the second case. There is, however, a difference between a deed and its doer. A doer may be good, but the deed corrupt. A narrative says:

ان الله قديحب العبد ... ويحب عمله

Allah may like a servant and dislike his deed, and He may dislike the servant and like his deed. True that the deed is related to the doer, yet each is accountable separately.

The Imam aṣ-Ṣādiq was told that one of his followers and lovers drank wine and commits adultery, could he be called a depraved or a debauchee? He said: "We are too honored before Allah to be loved by a depraved and a debauchee. Say: so-and-so is corrupt in deeds, debauchee in acts and good in spirit." Asked about someone who hates him but commits good deeds, so, can he be called a pious man? He said: "Say: He is good in deeds, corrupt in spirit." Hence, the reckoning the person is different from reckoning the deed. Lying is part of the attributes of the doer, so it cannot be joined with faith, while adultery and drinking are attributes of the act. The liar is a bad man, and adultery and drinking are bad deeds.

The bad man cannot be attracted by the divine *wilāyah*, as he has already been attracted by the *ṭāghūt*'s *wilāyah*. But the one who has been attracted by the divine *wilāyah* is not unexpected to do a bad act.

يخرجهم من الظلمات الى النور

'Brings them out of the darkness to the light," necessitates that finally an internal revolution should take place inside him to repent and have a good fate. But the one who has been

attracted by the *ṭaghūt wilāyah*, may do good deeds, but one still moves from light to darkness, corrupting one's good deeds, which one gives out for worldly fame and intimacy, and his beloved, the *Ṭaghūt,* helps one to empty oneself of all good deeds. This course is from light to darkness. His light diminishes gradually, increasing his darkness. Due to his relation and attachment to the rule of the *ṭaghūt*, be it the ṭaghūt of tribalism, pride, selfishness, mammonism or any other *ṭaghūt* that stands against *Fiṭrah*, he is a part of the group of darkness.

The *wilāyah* of the light means heading to it, and *Fiṭrah* is light because it advances to Allah's *wilāyah*, and *Ṭabi'ah* is darkness because of its self-furbishing. Therefore, taking refuge with Allah is regarded a value. Performing the *ṣalāt* is taking refuge, so, it is a value, and the *ṣalāt* is a shelter. But although sinning is a refuge, yet it is like the one who commits an offense in a ship, beaving during sailing a heavy punishment, though still moving from darkness to light. So, the narrative which says that:

حب علی حسنه لایضرمعها ... سیئة لاینفع معها
حسنه

Loving Ali is a good which cannot be harmed by any evil, and hating Ali is an evil that cannot be removed by any good, refers to a clear and evident subject. By inquiring into w*ilāyah*, the question is over, because proceeding to the light does not happen by itself, but it is to be lead along. If someone is member of *"those who believe"*, Allah's *wilāyah* becomes certain for him, and if it does, Allah takes him from

darkness to light. On the other hand, if someone is member of *"those who disbelieve"*, the ṭaghūts' *wilāyah* becomes certain for him, and he is drugged by the *ṭāghūts* from light to darkness.

When one believes in the *wilāyah* of `Ali (A.S.), which is divine w*ilāyah*, one will be on board of the ship, and being on board of the ship is good. Now, if one commits a mistake there causing him to be sent out of the ship, and if one is not acquainted with ship's affairs, one's membership will be questioned, and one is kept there, the nature and the atmosphere on the ship will help one to abandon making mistakes.

The nature of Allah's *Wilāyah* is to take man towards light, and one of the lights is that of purity and cleanliness, because the original cause of impurity is the love of this world:

حب الدنيا راس كل خطيئه

> "Loving this world is on top of every sin."

The original cause of impurity is man's *Ṭabi'ah*-orientation, whereas the principal cause of purity and cleanliness is the tendency to Allah by means of reanimating *Fiṭrah*.

The temperament of man's *Fiṭrah* is possible tending to purity, justice and fairness, and in his *Ṭabi'ah* there is tendency to selfishness, obstinacy, pride and the like. Sins originate from *Ṭabi'ah*, and repentance stems from tendency to light and animating *Fiṭrah* once again. Man, through his *Fiṭrah* becomes attracted to Allah takes refuge in Him and

rests unworried. *Therefore, flee to Allah* (Sūratudh-Dhāriyāt/50)

فقروا الى الله

Escape from oneself to Allah.

Ṭabi'ah likes this world, and as this world is transient, the permanent *Fiṭrah* will be burnt in the love of the transient. Burning is proportional. Air and dust for a fish out of water are killing. Everything that is placed in an environment contrary to it, is placed in its own Hell. The Hell of *Fiṭrah* is the love of this world, since love is the vessel of presence, a man is present where he loves. Therefore, the man carrying *Fiṭrah*, by loving this world, would be throwing his *Fiṭrah* into fire. Whenever man is fed up with the transient, he will become free.

The problem with man is that the transient matters present themselves, one by one, and man wanders from one desire to another. As long as man is clinging to a transient desire, his *Fiṭrah* will be in hell. On the day when he is no longer attached to any transient matter, he will be freed from his own hell, and will have ended the stage of denying the *tāghūt*. When his desire is Allah's pleasure, his *Fiṭrah* comes to life, as only the desire of survival remains. *Fiṭrah*, in the atmosphere of adhering to survival, is animated. In order to cure the love for man's annihilation, the universe is created changing, and being unaware of death is the greatest power helping man. The quick change of might from one group to another is intended to free man from being attached to the

might of this world. Wealth, fame and any other thing, even youth which soon changes to old age, poverty, illness, insecurity and all other calamities are means to help man to detach himself from the life of this world. The one who, after several calamities, detaches himself from the transient, has reached the stage of denying the *ṭāghūt*.

Fiṭrah and Fairness

Man, by his *Fiṭrah*, is fair, and fairness is light. When man looks at the universe, he is fair enough to admit that a higher power is managing and planning its affairs. Monotheism is a fruit of equity. When the magicians fell prostrate, acknowledging their inability and the miraculous deed of Moses, it was because of their fairness. Pharaoh's insisting on his nonsense talk was due to his inequity. It is by the speciality of fairness that man recognizes world's worthlessness to be desired, and looks for a life beyond that of this world. It is by the power of fairness that the godly men are distinguishable from the enemies. The man who recontemplates 'Āshūrā with fairness admits that al Husayn ibn Ali (A.S.) was right and that Yazid was not competent for being a ruler, and obeying him was not only improper, but, as al-Ḥusayn ibn Ali (A.S.) said, was *ḥarām*.

Anyhow, the movement of *Fiṭrah* starts from fairness, and the movement of *Ṭabi'ah* starts from inequity. Two persons in a corner side by side or coincide with each other, moving in the direction of the fairness of *Fiṭrah*, and moving in the direction of fairlessness caused by *Ṭabi'ah*, can never be the same. One becomes the house of Allah's light, and contains in him Allah, whom the heaven and the earth could not con-

tain, and Paradise, which is a permeation of the light of Allah's presence, crystallized in him.

If it is so, that Paradise is of the light of divine neighboring, insight can see that from this very world there appear signs of paradise equity and signs of the hellish inequity. The assembly of the people of equity is an assembly of intimacy, and the basis of intimacy with Allah originates from equity, and the basis of intimacy with the human being is equity, and the basis of repentance is equity and the construction of servitude is based on equity and the basis of equity is taken from:

فطرة الله التي فطر الناس عليها

The Fitrah with which Allah has created man (Sūratur-Rūm/30)

Wherever is equity there is harmony, and wherever there is inequity, disharmony is there, too. Harmony with the creator and the harmony with the created are harmony with the internal mind, or the internal proof.

Harmony with the prophets, who are the external proofs, always ends in equity. The harmony of the government with the people, and the harmony of the people with the government are also built on the same basis. When there is truthfulness on one side and equity on the other, there is harmony. Equity is even the root of truthfulness. What drove out Satan was his inequity. What entailed accepting Adam's repentance and choosing him was equity. Tyranny and the tyrant are inequities.

Disbelief originates from inequity and faith from equity. The *ṭāghūt* is the leader of the fairless, and the disbeliever is the guardian of the unfair people.

وكذلك نولى بعض الظالمين بعضا بما كانوا يكسبون

"And so do We put some wrongdoers in power over others because of what they were doing." (Sūratul An'am/129). The equitable government cannot be in harmony with an inequitable man The inequitable ruler has the power to control and curb him and turn him into a power serving the government. The *āyah*:

واستخف قومه فاطاعوه انهم كانوا قوما فاسقين

He belittled his people, so they obeyed him. They were a transgressing people (Sūratuz-Zukhraf/54), denotes the same meaning. As his people were depraved, belittling calmed them down and caused them to obey. The unfair person demands more. He is so transgressor in his demands that such an inequitable person thinks that if he does not obey he will lose more than what he had already lost. So, he finds his interest in keeping silent, obedience and cooperation.

The equitable person is not a captive to ability and inability. The axis of his demands is that which he thinks to be his right. The demand of an inequitable is unsuitably conditioned for the condition of the demand, as his demands are measured within the frame of inequity. They are not solid demands, but they are like the gas, of which a sizable quantity

can be pressed into a small space. When it is released, the said size can fill a spacious space. So, the volume of the gas is proportional to the pressure placed on it. For a certain quantity of the gas no certain volume is prescribed. It maybe said that the solids, such as iron, are also compressed under high pressure. The answer is that the high pressure can have only a little effect on the size of the solids. A believer's *Fiṭrah*-orientation together with equity free him from orientation toward *Ṭabi'ah* or, in a more correct word, his *Fiṭrah*-orientation has prescribed a frame for his natural *Ṭabi'ah*-orientation. He moves within the frame of his limited expectations by means of equity. He himself has assigned a limit for himself and has decided not to transgress that limit, disregarding whether others were onlookers or not. He is an accepter of limits. So *Fiṭrah*, with the help of the light of equity observes his limit and strictly follows it. But *Ṭabi'ah*, deprived of the light of equity, does not acknowledge any limit, unless it is imposed upon him from outside. It has no special form, as its shape depends on externally imposed conditions.

The Qur'ān, in a deep, beautiful expression, says:

مثل الفريقين كالأعمى و الأصم و البصير و السميع

The likeness of the two parties is as the blind and the deaf, and the seeing and the hearing (Sūratu Hūd/24). Nature recognizes no measure and heeds no reminder nor it hear him. But the *Fiṭrah* recognizes its limit and observes the limits and the rights of the others and acknowledges them. Even if it is

inattentive, on hearing the voice of the light, redresses its own limit. The expression: والحافظون لحدود الله

And who keep the limits of Allah (Sūratut-Tawbah/112) concerns only the *Fiṭrah*-oriented or those who tend to *Fiṭrah*. They observe the limits of Allah, and prevent themselves from transgressing those limits. More important, they even protect these limits from the others' transgression. *Ṭabi'ah*'s eyes are incapable of seeing limits. Right and wrong are alike in the eyes of *Ṭabi'ah*, and it should be so. The ear cannot recognize the green and red colors, nor can the eye distinguish the bass and the shrill sounds. The eye is insensitive to sounds, as the ear is insensitive to light. Everything is made for a particular function. *Ṭabi'ah* cannot, and should not, be sensitive to the *ḥalāl* and haram. It is sensitive to pleasure. It does not know whether a thing is usurped or not. It is the *Fiṭrah* which consciously distinguishes between them. It is the equity which agrees that if it transgresses the properties of the others, without their permission, its own properties may also be transgressed by the others without its permission. Equity does not discriminate between itself and the others in respect of the said rights. This sense of equity is in *Fiṭrah*, not in *Ṭabi'ah*. From this sense there rises the sense of responsibility. The sense of responsibility is the moving power of the revolutionary movements in the world.

In a *Ṭabi'ah*-oriented man, the instinct of struggle for survival regards lawful taking certain measure for existence and continuing life. To impose upon the inferior is due to the acceptance imposition from the superior, and trying to practice force against one's mates suppresses the sense of the moving power to survive. To counter-foil the practice of the *Ṭabi'ah*-

oriented elements, it is the power of the sense of responsibility of the *Fiṭrah*-oriented which accepts being pure and living pure along with enforcing responsibility. It is the same sense of establishing a government of equity in the world, abolishing class-discrimination, emancipation from slavery and the yoke of dictatorship and martyrdom in the way of ideological objectives. This sense displays itself in different shapes on different occasions.

Anyhow, through this moving power, the revolutionary movements appear in the world, even if the resulting *Ṭabi'ah*-orientation and ambitious groups succeed later in establishing a communism which can imprison, for 70 years, the revolutionary powers of the world in its idea of closed societies. It is this innate moving power which is faced with the presentation of human rights and freedom in the world. It is the source of the freedom-seeking struggles, and through it appear the anti-suffocation and anti-dictatorship revolutions all over the world, although afterwards, the *Ṭabi'ah*-oriented groups, thirsty for power and for dominating the world, try to make use of these innate objectives to their own interests, and to destroy their opponents, using it as a weapon. However, the existence of a power and a moving force is one thing, and misusing it is another. Hence, *Fiṭrah*-orientation means negating the government of *Ṭabi'ah* and *Ṭabi'ah*-orientation means the government of *Ṭabi'ah*. The relation between the standing of the authority of *Fiṭrah* and the standing of the authority of *Ṭabi'ah* is similar to the relation between death and life, as otherwise, *Ṭabi'ah*, without its authority, has no dispute with *Fiṭrah*, rather it is its mount. Similarly, *Fiṭrah* minus its authority, is not disliked by

Ṭabī'ah. What is unacceptable to naturalism is the authority of *Fiṭrah*. So, in order to cross the junction of *Fiṭrah* and *Ṭabī'ah*, *Ṭabī'ah* thinks of a way out so as to make use of the calls of *Fiṭrah* under the banner-bearing of *Ṭabī'ah*. To *Ṭabī'ah*, it is not important what is to be inscribed on the banner, the important thing is whose hand is carrying the banner. Those who read what is written on the banner do not think about its carrier, as they are deceived by *Ṭabī'ah*. Now, the more the blooming of *Fiṭrah*, the more the resort of the *Ṭabī'ah*-oriented to deceiving people by means of the Fiṭri wants and desires, and the less freedom of the personality and values, the less the *Ṭabī'ah*-oriented resort to Fiṭri questions. Accordingly, the corrupt rulers and the elder ṭaghūts resort less to the usage of the expression agreeable to *Fiṭrah*, and they always used, overtly and covertly to resort to tyranny.

Discordance of *Fiṭrah* and *Ṭabī'ah*

Even during times ago *Ṭabī'ah* used to appear in *Fiṭrah* apparel. Now, in our time, as both have their open appearances, the *Ṭabī'ah*-oriented group, in order to get rid of the pressure of the *Fiṭrah*-oriented group, are not satisfy with the temporal slogans. They plan the principles of showing their movement on the bases of the *Fiṭrah* expressions. Both the West and the East are (or were) appearances of injustice, but there is a great difference between the unjust people of our time and of the times before. The *ṭāghūt* of our time talks what is agreeable to the UN and to the world. He uses the UN as a cover concealing his hopes, wishes and tricks. Freedom and human rights in the West, and justice and abolishing

class-privilege in the East are two covers, whichever of them can conceal better will be victorious in the campaign. The West, by using this method, preceded the East. But the West, which used to resort to expressions deceiving the East in the competition, resorted, after the collapse of the East, to more brazen methods to carry out its objectives. It acts now in less concealed conditions. This very recklessness on the part of the West will enhance the wakefulness of the *Fiṭrah*-oriented people and help in the release of the accumulated human powers. The *Fiṭrah*-oriented group, by uncovering the tricks of the *Ṭabi'ah*-oriented group, and by recognizing the bait of the human rights to hunt the peoples, will set to fight against them.

Concordance between the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented sides is like the concordance between the flowing of sweet water and salt water. When they mix together they become no longer drinkable. The blending of the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented dispositions is not in the interest of humanity, because it is the sweet water, *Fiṭrah*-oriented humanity which will be lost, while the fight between these two will prevent the *Fiṭrah*-oriented from joining the *Ṭabi'ah*-oriented groups.

The only way to prevent the *Fiṭrah*-orientation from collapsing is to cut off its relation with *Ṭabi'ah*-orientation. Without this cutting off the relation the cultural offensive of the *Ṭabi'ah*-oriented against the *Fiṭrah*-oriented party will do away with them. This is the meaning of saying that denying the *ṭāghūt* comes before believing in Allah. That is, first severing the connection then the principled and correct movement.

فمن يكفر بالطاغوت و يؤمن بالله فقداستمسك بالعروة الوثقى

Whoever denies the ṭāghūt and believes in Allah, he indeed has a strong hold of the firmest handle, which shall not break off. (Sūratul Baqarah/256).

The *Fiṭrah*-oriented person, who has separated from the *Ṭabi'ah*-oriented, during the stage of contradiction with naturalism, insists more on his primary principles, and this encounter is a bless. But if he is sociable and intimate with the *Ṭabi'ah*-oriented, the basic principles of his orientation to *Fiṭrah* will gradually fade away, and it is not the *Ṭabi'ah* oriented who will be reformed by this intimacy, rather it is the *Fiṭrah*-oriented who will be injured by this companionship. So, the overt and covert fight of the *Fiṭrah*-oriented person with the *Ṭabi'ah*-oriented enemy will be the basis of development and loftiness. Peace, affection and self-confidence in man, which are usually presented as big values, do not, actually, mean friendship between the *Fiṭrah* oriented and the *Ṭabi'ah*-oriented men, it is rather, friendship between two human beings. This sense can be applicable only when the causes of hostility between two persons are removed.

It is the extra demanding of two persons which creates collision. To prevent this, such extra demanding must be stopped. *Ṭabi'ah* is extra demanding, and *Fiṭrah* is oriented to equity.

So, the only way for man to return to stable friendship and

peace is to return to *Fiṭrah* and the government of *Fiṭrah* over the world. Consequently, the permanent peace and friendship among people, which are the cherished desire of all men, must pass through the war between *Fiṭrah* and *Ṭabi'ah*, and it must end in favor of the *Fiṭrah*-oriented side. Therefore, the first stage of the movement must begin with combat.

Bidding the good and forbidding the bad are the officially announced combat in which the initiative is in the hands of the *Fiṭrah*-oriented group.

كنتم خيرامة اخرجت للناس تامرون بالمعروف
وتنهون عن المنكر

You are the best ummah raised up for mankind, bidding the good and forbidding the bad." (Sūratu Āli 'Imrān/110) The planner of this question is the effective *Fiṭrah* (not the affected). Abandoning biding the good and forbidding the bad, for fear of the violent reaction of the *Ṭabi'ah*-oriented people, is a kind of *Ṭabi'ah*-orientation presented in the form of an affected. Hesitating in denying the ṭaghūt leads to *Ṭabi'ah*-oriented embodied in a *ṭāghūt,* a law, a person, a system, an ideology, self-tyranny or one's inner desire for superiority. At any rate, severing the ties with other *wilāyah* is the principal condition for joining the true *wilāyah*, and such a movement takes place by the *wilāyah*'s attraction and repulsion.

As no movement is possible without a moving power, similarly no transportation from light to darkness, or from darkness to light, is possible without the interference of a guardianship. Even when man is in the very moment of

committing a sin, he is under the temporary *wilāyah* of oneself, moving from light to darkness. As to faith's guardianship, which is in the depth of man's being, it approaches him and starts blaming him and guides him to the limit of death punishment. If a temporal advancement takes place for a moment toward darkness, the general movement from darkness to light will return man to itself, and will redress the situation:

ان‌الذين اتقوا اذا مسهم طائف من‌الشيطان تذكروا فاذاهم مبصرون

"Those who practice taqwā, when vision of the Satan afflicts them, they remember and then become clear-sighted. (Sūratul A'rāf/201)

This is *wilāyah* under which man receives no loss. The one whose highest desire and attachment are to be superior and in a high position cannot be under such guardianship, because in the divine *wilāyah*, His position is in the most original human desire, and, unless he is purged from other than Him. He will not become a place for His affection.

تلك الدار الاخرة نجعلها للذين .... و لا فسادا و العاقبة للمتقين

"That other Abode We assign it to those who do not want superiority in the earth

nor yet corruption, and the (good) end and belongs to the muttaqūn. (Sūratul Qaṣaṣ/83).

ان فرعون علا فی الارض و جعل اهلها .... و یستحیی نساءهم انه کان من المفسدین

"Pharaoh has exalted himself in the earth and made its people into groups, considering a group weak, killing their sons and sparing their women, he was of the corruption-makers." (Ibid./4)

Pharaoh's corruption was caused by his haughtiness. Whenever there appears corruption, there must be apparent and hidden self-exaltation. So, seeking superiority in the earth is not a harmful matter with divine guardianship and its followers. Rather it is a phenomenon through which there can be no guardianship connection between man and godly men. Man will not taste the flavor of faith unless he abandons lying (even as a joke), because lying is not an evil which, with the existence of *wilāyah*, can be harmless, so, as long as man is afflicted with it, *wilāyah* is unachievable. The *ḥadith* says:

المومن یزنی ویشرب ولایکذب

> **"The believer may commit adultery and he may drink (wine) but he never lies."**

Adultery and drinking wine are sins different from lying. Adultery and drinking, with the existence of *wilāyah*, do not annihilate man, rather *wilāyah* will make man proceed to accept the adultery punishment as prescribed by Allah. The phenomenon of w*ilāyah* made Adam (A.S.), when he ate of the forbidden fruit and was blamed for it, remain for years praying Allah for forgiveness. When Satan, due to his demanding superiority, rejects Allah's command and does not prostrate to Adam, is rebuked, he picks a quarrel, and is dismissed from the presence of Allah. These specialties spring from the kind of w*ilāyah*, and any w*ilāyah* other than that of Allah is the *ṭāghūt*'s. In the *āyah*:

قدنعلم انه ليحزنك الذى يقولون فانهم ... بايات الله يجحدون

> *"We know that what they say grieves you, yet they do not call you a liar, but the wrongdoers deny the signs of Allah." (Sūratul An'ām/33)*

Hating a prophet whose life is not personal, as he only carries out Allah's commands or explains them, as such, he cannot act as a particular person or individual. So, hating him is caused by his acts, words or conduct, since in all these he thinks of nothing but Allah's commands.

Therefore, hatred is the result of inharmony between the

values of the hating person and the divine obedience of the hated person. That is, the hater founds his hatred on his own objection, the same as Satan had based his own objection, the same as Satan had based his decision on his own claims. But basing a principle on one's claims, objections and wants is a kind of being applied with the *wilāyah* of the *ṭāghūt* of one's own self. In such a case, what good deed can decide one's fate? The roots of an individual's good deeds may return to selfishness, self-admiration and the like. Which *ṣalāt*, fasting, pilgrimage and *jihād* can, while preserving their man's status, be redressing his self-admiration? He is actually entangled and afflicted with hindrances.

Allah regards the belief in the scandals against the prophets and godly men to be the result of the hearts which do not believe in the Resurrection Day. So, this is unpleasant to those who believe in it. The one who regards himself to be the axis cannot accept the belief in the Resurrection Day, and dislikes such scandals.

The key to the discussion is that the heart has no choice, like the navigation compass which is not under the control of the navigator. When everything on board the ship changes direction with the direction of the ship, except the hands of the compass which turn differently and always keep their own direction. It is this small and cheap apparatus which decides the ship's direction. If the heart is similar, then the one who has accepted loving this world and built the basis on his own situation cannot accept to love the divine guardians. The one who regards equity to be the basis, will never bear enmity against the divine guardians even if one has to endure the hardest difficulties for them, or even one has to accept the

severest punishments at their hands for one's own deeds.

Consequently, the center of religion is *wilāyah*, and the axis of freedom is *Fiṭrah*, and *Fiṭrah* is based on equity. Worship means reviving equity and dismissing pride. If the *ṣalāt*, which is the pillar of religion, is accepted, all other deeds will be accepted, too. Its philosophy of incumbency and the existential philosophy are:

فرض الله الايمان تطهيرا من الشرك والصلاة تنزيها عن الكبر

"Allah has imposed faith for purification from polytheism and the ṣalāt for becoming free from vanity." (Nahjul Balāghah/ Maxim 252).

As much as the *ṣalāt* is performed according to its conditions and manners, man's vanity can be better dismissed, and his equity may be revived. Equity reforms the balance of the referee. When this balance is amended, the judgment can be more perfect. Confessing inability, sinning, exalting and glorifying Allah, and all loving and worships will depend on amending the balance of judgment.

Without amending man's judging power how can the simplest and clearest judgment take place? How could not Satan — owing to his improper scales of judgment — recognize the necessity of having to prostrate for Adam and to obey Allah? How could he allow himself to look conveniently at the matter, and act as he deemed advisable? Why did not he wake up and ask pardon when he was reproached?

Because he lacked the necessary fairness to free his judgment scales. A climate of equity for the return of the servant from sinning and turning to servitude is enough. So, by reviving equity, *Fiṭrah* becomes free, and when *Fiṭrah* is freed, the movement to the divine guardianship starts.

Affection is not a new phenomenon. It is *Fiṭrah* revived. Affection is a must for *Fiṭrah*. How is it possible that affection does not appear whereas *Fiṭrah* is from light, and can find no consolation except in light? The poet Ibn al-Fāriḍ, says:

> ***Mine is a free man's soul to which if I offer consolation,***
> ***Even above the desired, other than yours, it will never be consoled.***

A free soul is a soul free from attachments. Loving this world deprives man from freedom:

حب الدنيا راس كل خطيئة

"Loving this world is at the head of every sin," is based on this idea. Love is a principal topic in the discussion which is about movement, and every movement needs a moving power. Both the believer and the disbeliever are moving, there is no stillness. The world is no place for stillness, as there is nothing motionless. But Allah's status is above ascribing movement to Him. So, everything, other than Him, from the atoms, molecules up to stars, galaxies and clouds, all are in motion. Man, too, is no exception, both bodily and

spiritually. He moves from birthday, childhood, youth, maturity, downward to old age and death, on one side, and movement from weakness to strength, then from strength to weakness, and, most important, the movement from oneself to Allah, then returning from Allah to oneself. Amusements, playwords of desire, anger and approving the embellishments of this world, all are movements.

Freeing oneself from these entanglements and flying towards one's origin is also movement. The power driving this movement is either love or hate.

بغض فی اللّٰہ وحب فی اللّٰہ

Hate for Allah and love for Allah

It is the direction of man. A direction which has no personal color, no nationality, no sort and no class. It is a direction which takes man to perfection. The butterfly stage of human *Fiṭrah* is in the atmosphere of release from the class, personal, national, tribal and many kinds of big and small mental prisons of hatred and love. When man returns to love for Allah and hate for Allah, it is as if he enters from the limited dust-bin into a limitless space, and it is there where man's real development starts.

However, when man's love is freed from individual, and personal direction, and joined the love and hate for Allah, monotheism takes shape, and this monotheism, being endlessly vast, makes it possible for man to develop immensely.

If the *ṣalāt* has a background of affection, it will be fruitful. If all the judgements, without a content of affection and

love, are cared for and carried out, there you will have a contentless form.

Since man is created to be perfect, his love of the life of this world destroys man's personality, because the only way for man's life is to stay in an open space. Man dies in an environment of attachment to small things, and since he can be attractive and handsome only when he is alive, by losing his life rottenness and decay, which belong to being attached to small things, appear in him. The despots in the world are rotten corpses whose polluting filth remains after their death for thousands of years. The godly and good men of the world are a fragrant group whose fragrance, beauty and perfection remain for long years and centuries attract men.

Affection knows no old age. It is indestructible and death has no passage to it. The only permanent volcano in the world is those who love for Allah and hate for Allah. They are a volcano which never gets cold. If worship and obedience are void of loving Allah as a moving power, man will certainly be full of self-love and the love of this world. Otherwise, it happens by force, fear and laziness. Without affection nothing will have the color of religion.

لااكراه فى الدين

"There is no compulsion in religion." (Sūratul Bagarah/256), is offered as a principle, i.e. the end of compulsion and the beginning of affection.

The evidence that the *ṭāghūts* found their system on the basis of compulsion is that they act outside religion. The religious circle means the circle of human development, human perfection, human pride and human blooming. Man develops

only in a circle of freedom and affection. The *ṭāghūts* cannot guarantee for the people under their influence any grounds for development. They are after their own superiority and authority, and when they speak of human freedom and perfection, it is for competition only, it is the policy of fraud and deceit, whereas religion is presented as repeller of the remnant of compulsion. The free man if caught in the bottleneck of the governments of the *ṭāghūts* bursts out, kills and is killed. A man of affection cannot be captured by alluring and threatening. He breaks these fetters, and in the way of breaking them he receives death.

Therefore, the guideline of development must always be fore one's eyes. It is the nature of the *ṣalāt* which springs from affection and increases it. Fasting, *jihād*, pilgrimage, *zakāt*, bidding the good, or establishing a government, and even practicing equity, if all stem from affection and return to affection, they will be oriented to sincerity, since the spirit of all deeds is affection and love.

Love is the natural connection of a sound man with his own truth, because to present man disconnected with Allah means introducing him bigger than he is, and this is a lie. Man minus Allah, or everything minus Allah, will have no external existence. The return to one's truth, or to the truth, or to the truth of existence or absolute existence, or the return to the Beginning, whatever it is, this return must take place with an internal movement, not under the effect of an external power, like the pointer of a compass which returns to the North when no external factor affects it. Any external interference in its movement, empties the movement from its originality, and as long as the effects of the external interfer-

ence are still there, the pointer's *Ṭabi'i*, or *Fitrii*, movement will not take place.

Man's heart must also, like the magnetic pointer, be free so that existence may attain to its inevitable result. If everything is created for man, and man for Allah, the philosophy of man's existence must be implemented so that everything may be useful. But if it is not implemented, everything will, in this respect as far as man is concerned, be useless. No wonder, then, that man's paradise is all the world of being

وجنة عرضها السموات والارض

And a garden whose width is that of the heavens and the earth (sūratu Āli 'Imrān/133)

سخر لكم ما فى السموات و ما فى الارض

"Allah has made what is in the heavens and what is in the earth subservient to you." (Sūratu Luqmān/20)

So, originally Allah's government over man is to be carried on in a loving way or with a spiritual attraction.

If such a government was compulsory, man would not be able to attain to any perfection, and if the government was not divine, it would be man's prison.

Being accustomed to loving this world, instigates man to do things which apparently do not seem to be compulsory, while, actually, man is a captive.

انا جعلنا فی اعناقهم اغلالا فهی الی الاذقان فهم مقمحون

"We have put chains on their necks, and they reach up to their chins, so they have their heads raised aloft," (suratu Yāsin/8), as it is in:

لااکراه فی الدین

There is no compulsion in religion (sūratul Bagarah/256)

Every school of thought or government outside the religious circle resorts to compulsion, covertly or overtly, all the time. So, religion and freedom, freedom and religion are inseparable, and irreligiousness and captivity, captivity and irreligiousness are also inseparable. Therefore, after any kind of dictatorship and choking there appears a wave of unrestraint and irreligiousness. When man is away from choking, fanaticism and dictatorship, there will appear in him signs of equity, the light of judgment and the light of acceptance.

In our time, after that the glory of the superstitious matters has died away, those who are oriented to religion are getting more in number

فمن يرد الله ان يهديه يشرح صدره .... ان يضله يجعل صدره

"And whomsoever Allah wills to guide, He opens his bosom to Islam, and whomsoever He wills to send astray, He makes his bosom strait and narrow as if he were ascending into heaven." (Sūratul An'ām/125)

If man is equitable he becomes realistic and truth-seeker. On losing equity he will be trapped in the bottleneck of fanaticism and builds his nest in an affected world made of his own beliefs, where he lives in ecstasy. But as the shocks of life show him the realities, he is shaken violently. The calamities, the shocks of the realities and the prospects of the facts pull down the towers of beliefs and fancies. Satan, instead of accepting Allah's command and His real benevolence, stood against Him. He was entangled in his own prejudice. Adam, after being reproached, implored for forgiveness, as he had the capacity of submission and accepting the reality.

Man, after his scientific development and the spread of his researches, sees the world bigger than what he thinks, and in every day which passes over his researches and studies, a cover is raised from the facts of the world and there appear secrets of man's inside and outside, and the principles of planning and good order are understood better to the extent that man comprehends that everything has necessarily been arranged in order and in prescribed measure.

Man is always after more research and investigation. This ever-increasing knowledge of the greatness of the system, on one hand, and realizing the depth and strictness of the order, on the other hand, cause the small and big wishes, and the superficial and unaccounted for claims gradually fade away, and man change from desiring a long life to desiring a pure life, from the love of knowledge to the love of self-sacrifice, from the love of superiority and commandship to the love of brotherhood and equality with the others. These transformations are the result of everyday lessons.

The death of the famous personalities, the extinguishing of the life-candles of the dictators, the collapse of the systems depending on fear, horror, lies and tricks, and the shining of the systems leaning on truthfulness and righteousness, and the presentation of straight and pure people, and the appearance of unpolluted men, and consistency of the people of truth, and ever-changing policies of the tyrants, all oblige man to weigh in the balance of his equity two kinds of men, two kinds of lives, two kinds of values, two kinds of movements, two kinds of methods and two kinds of talk. The self-sacrificing person, with presenting clear and constant programs for emancipating the people, and, without compromising with any power and without bias, he starts his movement, in defiance of the tyrants, power-seekers, genocide-practitioners and criminals. The world looks at this scene of combat — a scene of struggle led by the inner existence, whose program is to register the memoirs, preserve and keep the events and file the gists and the previous records of all stages and all movements. A multilateral leader who preserves even the fossils as the keeper of the assets of the past

ages which have gone away and which have no grounds for their generation to survive, because the conditions for their survival are inconvenient, as they are being created merely as a filing of the existence. These parts, as the author of the book The Creation of Man suggests, we will call: Existence Archiving System.

Such a guidance does not allow the stopping of the struggle between the two kinds of men: the true and false. In any time and place, in every stage and land, a scene of the struggle between the two, true and false, men is under man's prospect to see how the true man stays firm, and the false and pretentious men continually changes color and direction. Truthful men, even when they are short of means and supporters, remain consistent till the end of the event, while the waves of the tyrannical and pretentious men wander hither and thither, everyday raising a new slogan so as not to fall back. Their talk changes.

Pharaoh once said:

قدافلح من استعلى

"Whoever is upper most (this day) is successful" (sūratu Ṭā Hā/64). His talk, in the term of the tyrants, is true. But when he saw the superiority of Moses's miracle, took back his words and regarded everything to be a conspiracy. As to Moses, he stood firm on his words. The magicians joined the group of the truthful and were firm in their words.

ان الذين قالوا ربناالله ... الملائكة الاتخافوا ولاتحزنوا

Those who say: "Our Lord is Allah", then they were upright, the angels descend upon them saying: "Fear not nor grieve". (Sūratu Hā Mim/30)

Resoluteness is the basis of victory.

يثبت الله الذين آمنوا بالقول الثابت ... ويفعل الله مايشاء

"Allah confirms those who believe by firm words in this world's life and in the Hereafter, and Allah sends the wrongdoers astray, and Allah does what He wills." (Sūratu Ibrāhim/27)

It is the words of Allah which are permanent:

ضرب الله مثلا كلمة طيبة .... وفرعها فى السماء. توتى اكلها كل .... لعلهم يتذكرون. ومثل كلمة خبيثة كشجرة خبيثة .... مالها من قرار

"Allah sets a similitude: A good word, is as a good tree whose root is firm and its branches are in the sky, giving its fruit every season by permission of its Lord ...

And the similitude of a bad word is as an evil tree, pulled out of the earth's surface (so) it has no stability." (Sūratu Ibrāhim/24-26)

Allah presents the changing of the tyrants' positions, in the past and present, whatever their form or status, as lessons so that men may recognize the position of power and to distinguish between weakness and power. On one side He shows the serving, compassionate and boastless men whose names and memoirs remain, despite the attempts of tyrants to efface them, as they appear firm on one world and position, without changing their direction.

The world is the exhibiting place for these two kinds of men so that by comparing between them they can find their necessary firmness and stability through distinguishing between the dignified and the mean, the sound and the unsound, the comfortable and the comfortless, the free and the captive, and the cheerful and the sorrowful. At a first glance one thinks that those who are attached to this world are the most comfortable and dignified people. They believe that those who live in pleasure, well-off, easy-going are always happy, endeared and care-free ones. But when they get in closer touch with them, they realize that the one who is more attached to this world is more in discomfort, and the one who is more tyrannical is more contemptible and despised. What can be more contemptible than to be forced to lie? And who does lie more than the tyrants? What a disgrace that one should change one's sayings, and who changes color in talk, conduct and deeds more than a *ṭāghūt*? Those who think the wealthy people are care-free and comfortable, do they not

know that the wider one's roof, the greater one's snow? For preserving any part of their wealth, they suffer from thousands of thoughts and anxieties.

Hence, freedom, safety, power, comfort, security and the like, contrary to primary thoughts, are found elsewhere, on the opposite side of what people think. Allah, the Exalted, says:

وكيف اخاف ما اشركتم ... وهم مهتدون

> *And how should I fear what you have set up besides Him, while you do not fear what you have set up besides Allah that for which He has not sent down to you any authority? Which, then, of the two parties has more right to security, if you do know? Those who believe and do not cover their faith with any wrong they are those who shall have security and are guided. (Sūratul An'ām/81, 82)*

Light means that man sees the thing as they are, and darkness means that he judges in the dark. The proof that man mistakes where comfort, power, dignity, life and security are. He bears pain for the sake of comfort, torture for pleasure, meanness for dignity and weakness for power. This is because man wants comfort, dignity, power, freedom of his

Ṭabi'ah, not of his *Fiṭrah*. Instead of looking at himself from the *Fiṭrah* viewpoint, he looks through *Ṭabi'ah*. *Fiṭrah* sees only a single power and a single dignity. It finds security in submission to that power, and sees comfort in pleasing it. He believes that being with it is the basis of power and dignity, and that power and dignity without it are mere fancy:

الناس ينام، اذاما توا انتبهوا

Men are asleep, they wake up when they die!

The Orientation of the Social Science and Natural Science

Anthropology, sociology and other human sciences are divided into two sections or two kinds. One looks at man from the *Fiṭrah* point of view, and the other looks at him from the *Ṭabi'ah* point of view. The meanings of freedom from these two points of view are quite opposite. From the *Fiṭrah* viewpoint freedom is the freedom of *Fiṭrah*. This freedom cannot be achieved unless *Ṭabi'ah* freedom is limited and directed along the course of *Fiṭrah*. The viewpoint which places man on the orbit of *Ṭabi'ah* accepts *Ṭabi'ah* freedom. This cannot be achieved without suppressing *Fiṭrah* and silencing it. Such an anthropologist, regards diverting man towards any phenomenon which can cause the effects of *Fiṭrah* to be forgotten and to burn out the roots of estimating the *Fiṭrah* values, and to replace them with false values, a principle. It is interesting to know that without changing the

words, their meanings and evidences can be changed such that the words: freedom, reform, perfection and progress, have thus been affected.

Man of today, after centuries of searching for knowledge, has reached a stage in which he denies the most obvious *Fiṭrah* matters. This denial was practically impossible in the past centuries. For example, today the kind and method of man's awareness are so questionable that it seems that the scholars have reached to the conclusion that the conditions of the foundations, knowledge and man's evaluation are nothing but a superficial construction.

As a matter of fact, the continuation of the government of *Ṭabi'ah* leads to ever-forgetting *Fiṭrah*. From man's *Fiṭrah* view, man has a return, yet, in view of the power of the scientific researches, he progresses, and there is no contradiction between the two directions. Better is that man, in the heritage he received, must always try to get more documents, and, by more extensive researches, uncover advises and documents which speak of the inherited demands, in order to increase his wealth.

But, on the other side, we notice that the human criminals and murderers are carrying the banner of human rights, with the decision to destroy the freedom-loving people under the guise of defending the human rights. This is the very proceeding from light to darkness. Man has had progressive achievements in discovering phenomena, as it is regarded as seeking documents and does not contradict man's naturalism. But as regards discovering himself, the world and the beginning of existence, which end in a feeling of religiousness and responsibility, man has had a denying and renouncing course. Each generation is more insisting on denying the religion

than its previous generation.

The specialist who thinks man to be mere nature, regards himself free from responsibility. All the human sciences of sociology, educational sciences, psychology, law and economics built on the basis of moving toward darkness, dragging the generations to collapse, that is, he gets away from human *Fiṭrah*, i.e. that which once was talked about as a transgression against human rights, later became an undeniable right of man. Usury, which is looked at by the divine religions as the worst type of exploiting man, is regarded by the capitalist law as a natural right of the usurer. Usury is seen today to be the steering wheel of world's ship, and the banks and the bankers are looked at as the economic leaders of the humanity. It is during these reasons that bidding the good and forbidding the bad are stopped, and is changed to bidding the bad and forbidding the good, and, ultimately, the good becomes bad, and the bad becomes good. In this period *Fiṭrah* is completely forgotten, and *Ṭabi'ah* advances even to the stage of estimation, and *Ṭabi'ah* takes the place of *Fiṭrah*.

The Struggle Between *Fiṭrah* and *Ṭabī'ah*

All the afore-mentioned are the results of the government of the *Ṭabi'ah*-oriented *ṭāghūts* over the world. They are proceeding towards denying all the *Fiṭrii* values. They set up contests in the massacre of the *Fiṭrah*-oriented men. The war between *Fiṭrah* and *Ṭabi'ah* in our time is tantamount to the beginning of the revival of the life of the *Fiṭrah*-oriented man. When man in his *Ṭabi'ah*-orientation reaches to futility and it becomes clear for the conscious people that the

Ṭabi'ah-oriented people have come to a blind alley in their promised course, it will be the time for *Fiṭrah* to protest and to start shining once again. When the injustice of the *Ṭabi'ah*-oriented rulers and their claims reach their peak, a group of *Fiṭrah*-oriented persons forsake their lives and jump up to fight the *Ṭabi'ah*-oriented groups, as the promises of these groups are false and the world of their ideal desires speaks of the swamps of their economic, political and moral corruption. The world, which the *Ṭabi'ah*-oriented groups had no way to solve, and as the violence, destruction and casualties of the wars could no longer be justified, they ended in the collapse of the *Ṭabi'ah*-oriented schools of thought, one after the other, and the collapse removed, as it were, the ruins of *Ṭabi'ah* from a part of the *Fiṭrah*-oriented organs, and caused the light of *Fiṭrah* to shine from under these ruins of the civilization of *Ṭabi'ah*.

As at the climax of Yazid's *Ṭabi'ah*-oriented government, *Fiṭrah* showed itself in the form of "The Repentants", and *Ahlul Bayt*, as the bearers of *Fiṭrah* standard, came out of their isolation. In our time the movement of *Fiṭrah*, in the world of the Islamic religion and other religions (or rather all the human congregations, both those who had reached religious belief and those who have not yet reached it) appeared in the form of struggle for the sake of freedom, reformation and religiousness, and even the return to religious leadership, such as the Imamate and the divine *wilāyah*.

Whenever these two cultures fight and separate from each other, the culture of *Fiṭrah* gets purer, and the culture of *Ṭabi'ah* gets harsher, naked and more rapacious. War between the culture of *Fiṭrah* and the culture of *Ṭabi'ah* is tantamount to the separation of the salt water from the sweet

water. Consider a sweet-water spring and a salt-water spring flow near each other. When both mix together, although the saltiness becomes less, yet you will not get what your thirst can be quenched with it or with which the lines of men, animals and plants can be saved. But when the two springs are separated, and the sweet water takes its separate course, the result will be obtaining a pure, sweet water. However small its quantity may be, it will be reviving, constructive and rescuing. Meanwhile the salt water becomes more salty and thicker, yet it will not be able to cause harm.

Generally speaking, the mixture of *Ṭabi'ah* and *Fiṭrah* causes the inferiority of the quality of the *Fiṭrah*-oriented men. So, it is the *Fiṭrah*-oriented man who loses by this mixing. Friendship between the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented and their mixing with each other is like pushing bad fruits inside good fruits, in which case, the bad fruits never get better. It is the good fruits which become bad.

The fervor of *Fiṭrah* starts from the poverty of the deprived, whereas *Ṭabi'ah* appears from the upper peaks of power. This encounter is a spectacle to the perspicuous. That which *Ṭabi'ah* loses in this struggle is itself in gradual steps. But *Fiṭrah* begins a new birth and growth. When a nature-oriented individual falls off in this struggle, the replacing human fervor subsides, but when an *Fiṭrah*-oriented individual falls off, a new and deep human fervor replaces what is lost, because in *Ṭabi'ah* there are self-interest, acquisition and having more and more, as well as tending to mundane transactions. In *Fiṭrah* there are responsibility, keeping one's trusts, tending to be free from oneself and from attachments. The vulnerability of the *Ṭabi'ah*-oriented people is accom-

panied with their losing morality, and then they collapse, and as they keep their followers by belittling them, the more their despotism spreads the less the effect of their belittling, and thus their followers' obedience turns into disobedience.

In this encounter, the *Ṭabī'ah*-oriented person enters the arena with the aim of gaining something, therefore, losing anything would be a kind of gradual annihilation. Accordingly, he has no enthusiasm in self-sacrifice and has no generosity. But the *Fiṭrah*-oriented person enters the arena for investment, and as his movement is originated from self-sacrifice, he approaches unselfishness and strengthens it. As to the *Ṭabī'ah*-oriented person, the more he acquires the thirstier and needier he becomes, while the *Fiṭrah*-oriented person the more he gives away the freer he becomes. When the *Fiṭrah*-oriented people are at work, they move their audience and there appear new *Fiṭrah*-oriented persons. The *Ṭabī'ah*-oriented people get tired of their own massacres every day, and the residues of their *Fiṭrah* start asking them difficult questions and there will be a severe conflict between them.

Had there been no residues of *Fiṭrah* in the *Ṭabī'ah*-oriented person, he would have felt no tiredness. But it is not so, he is afflicted, more or less, with *Fiṭrah*, which gradually brings him out of the circulation. So, in order to get rid of it he finds no way but to resort to drinking, addiction and different kinds of amusements. The unselfishness of the *Fiṭrah*-oriented people causes the growth of unselfishness in themselves and in the others. Thus, *Fiṭrah* is an ever-flowing fountain, and whoever follows a tributary of *Fiṭrah* will be, despite difficulties and injuries, more enthusiastic, and grow both in quantity and quality.

Chapter Six

Religion and Social Science

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Today, *Fiṭrah* movements are gradually coming closer to each other and are finding one another, not withstanding the attempts of the *Ṭabi'ah*-oriented people to uproot them, and the plans and programs utilized by them to protect their followers, and to drug the *Fiṭrah*-oriented into indecency for which purpose they never stop thinking and instigating ways for transforming their own contamination to the *Fiṭrah*-oriented ones. The *Ṭabi'ah*-oriented groups have the power of ruling, and the *Fiṭrah*-oriented groups try their efforts to pull down the rules of the *Ṭabi'ah*-oriented groups.

When the scale of the balance is in favor of the *Fiṭrah*-oriented side, and, their governments find one another, and the universal government of *Fiṭrah* starts dominating the whole world, that day will be a new one, the beginning of humanity's spring. On that day, man will be freed from the intoxication of naturalism and will leave behind the stage of becoming afflicted with naturalistic habits. When our today's addicted man turns into a healthy person, the world will have the glad tidings of Paradise. On that day the *ṣalāt* will find its

real and true sense. Man will understand the meaning of religion and of man; he will further realize the meaning of worship and of the human's friendship with one another. At present, man is involved in the disgrace of being addicted to *Ṭabi'ah* and the world is the grave-yard for the addict. Today the entire humanity is in the dark ditch of naturalism, wriggle into one another. They pollute each other and take this black abyss to be Paradise. Self-praising, other-praising, false flatteries, abhorring the exposition of one's faults, are a kind of stupefaction in this world of darkness. Actually, the world itself is not dark, but it is the darkness of ourselves in which we live. The world is not a hell, but it is man's conduct which creates a hellish and poisonous climate.

It is this naturalism which brings man down to the limit of addiction or secret addiction. Man's *Ṭabi'ah* is addictive. When he becomes accustomed to his *Ṭabi'ah* desires, and when this is repeated frequently, man will be chained with the fetters of addiction. That is:

انا جعلنا فی اعناقهم ... الی الاذقان فهم مقمحون

We have put on their necks chains reaching the chins so that they turned stiff-necked. (Sūratu-Yāsin/8).

The prophets tried hard to cure man from addiction by guiding them to *Fiṭrah.*

و نضع امرهم و الاغلال التى عليهم

"And removes from them their burden and the shackles which were upon them." (Sūratul A'rāf/157)

The person who is undeservedly praised gets accustomed to a complicated naturalism. Its obvious example is the need of the naturalist (*Ṭabi'ah*-oriented) sultans to praisers and flatters. This is the very position of the *Ṭabi'ah*-oriented man in all his personal, psychological and natural desires.

The one who is accustomed to ogling, expensive dresses, luxurious lodgings and being praised by others, feels pleasure at obtaining and enjoying. Loving superiority and priority and attachment to the world are the root of all gripping habits.

حب الدنيا راس كل خطيئة

Loving this world is on top of every sin.

Different embellishments of the world, which appear in diverse forms have the same sense in causing addiction to them. Every one is used to certain kinds of love — loving oneself, loving the life of this world and other different attachments. How often a man used to certain kinds of loving the world endures so much sufferings and difficulties just to have some pleasure.

The other face of the coin is hypocritical abstemiousness from superiority, expensive clothes, food, drink, even praise

and lauding, which appear to the ordinary people to be asceticism. In fact, this kind of neglecting the world is a kind of being accustomed to naturalism by disregarding legitimate pleasures. They even are strict about having children and family by themselves and by others.

Why is man afraid of death? Because he thinks that the world is a real paradise, and to leave the paradise of this world means hell. When man gets accustomed to perishable and transient matters, he will think that depriving him from them is a kind of death to him. Man's fluctuation in life is in proportion to the stability of the branch he is leaning against it. The weaker the leaving point the more shaking it will be, and the one who sits on top of a mountain is quite assured due to the stability of his leaning point. Faith is a leaning point supported by an eternal thing and dependent on an everlasting power, which cause man to be firm and stable. Man's freedom from attachment to the perishable is, in fact, a sort of man's recoiling from addiction. Thus, *Fiṭrah*, the asleep part of man, gets up gradually and gets acquainted with the big universe. If, before recoiling from being addicted to loving the world, he used to think only of his home, town and country, and regarded his world and his universal policy on this globe to be unique, now he will also have the expanse of the world of the galaxies in front of his face.

Man and the Universe

In this way man and the universe come face to face, and it is then that man sees Allah's pleasure to be his Paradise, and Allah's displeasure to be his Hell. So, wherever there is Allah's pleasure there is Paradise, and wherever there is His

displeasure there is Hell.

هم الجنةكمن قد رآها وهم فيها متعمون وهم والناركمن
قد رآها و هم فيها معذبون

> **"They and Paradise are as if they have seen it and are comfortable in it, and, they and Hell are as if they have seen it and are tortured in it."**

The conscientious *Fiṭrah*-oriented and sensitive person sees his *Fiṭrah*-oriented fellows in the paradise of *Fiṭrah* and sees the *Ṭabi'ah*-oriented ones in their own hell. In other words, he sees the *Fiṭrah*-oriented people in Allah's light, and the *Ṭabi'ah*-oriented people in their own darkness.

Self-deceit, self-glorification, self-amusement, self-assertion and the like,, which denotes self-rooting minus Allah a kind of structure fashioning of darkness, hell and government of *Ṭabi'ah*, where the internal hell appears and the fire of self-fostering catches the skirts of man's life and burns out all the aspects of life, which are the real body of man's life, and an imaginary pleasure covers the entire nature of man, while man's truth is on the verge of annihilation, and death comes to him from everywhere, but he does not die:

ويأتيه الموت من كل مكان وماهوبميت

> *"And death will come to him from every quarter, but he shall not die." (Sūratu*

Ibrāhim/17)

Had there existed no real belief of Paradise for man, the separation from Allah would not have created a hell in his inside. Allah questions those who receive trusts, not those who are unable to receive trusts. The heaven, the earth and the mountains will not be questioned. It is man who will be questioned because he accepted and received the trust.

Social Sciences and the *Fitrah*-oriented Man

If we do believe that the unjust is subject to Allah's wrath, and that He is disgusted with injustice, then we accept that wherever there is injustice there is Allah's wrath, and wherever there is Allah's wrath there is hell. If we agree that the root of injustice is in self-centeredness and selfishness, we are to believe that individuation, or in other words, naturalism, being away from Allah's pleasure and being subject to His wrath, is tantamount to a hell in this world. Paradise is likewise. If we agree that Allah's pleasure, Allah's light and Allah' proximity, to man's truth is beyond pleasure. Wherever and whenever there are Allah's pleasure, His light and attachment to Him, there is Paradise.

Therefore, it cannot be imagined that for the good and the bad there are two causes. All the bads belong to a single bad, and all the goods belong to a single good, and to form a crust within one's crust refers to attachment and is the root of all ailments. Thus, the good and the bad are not two phenomena, actually they are one. The existence of the one is the non-existence of the others. Attachment is a veil on the light.

Light is everywhere all the time. So, everywhere is always paradise. Deprivation of light is caused by the veil which man produces by being pleased with his own state. Wherever this veil is formed the shining of the light decreases. Monotheism means that nothing may be a hindrance and a veil for man. Polytheism means that oneself or another becomes a veil. The difference between a veil and a means of profusion is that to be afraid of the one who fears Allah, means fearing Allah, and having hope in the one who has hope in Allah, means having hope in Allah, and obeying the one who obeys Allah means obeying Allah, here the means of profusion is present, and this act is monotheism itself.

When one's veil forms a crust, and the individuation overcomes man, obeying oneself and being afraid of one's own discontent become a moving power and a director of one's acts, and this is polytheism and a veil. The *Ṭabi'ah*-oriented person, being governed by *Ṭabi'ah*, is afflicted with disbelief, and it is practical polytheism, even if he denies polytheism and disbelieves in his words.

When the direction of the movement and its impact are towards one's "self" it is nature-orientation and it produces many proportional characters, conducts and morals in man.

When *Fiṭrah* governs man, due to the rule of light, proportional heavenly characters, morals and conducts are produced in man. This multiplicity returns to oneness, be it in *Fiṭrah* or in *Ṭabi'ah*. In *Fiṭrah* it is the very monotheism to have man cleave off the crusts of individuality and free himself. In him obeying Allah is neither a duty nor a hardship, although obeying *Fiṭrah* is difficult for man's *Ṭabi'ah*.

Ṭabi'ah is always in the position of crust-forming and in

the danger of shaping the seed of individuation and specification, while *Fiṭrah* always wants to smash the seeds of individuation and specification. *Fiṭrah* and *Ṭabi'ah* are the two sides of a position. *Ṭabi'ah* is in the position of self-protection and fear of a disorder in the position, while *Fiṭrah* is in the position of understanding the reality. Thus, the positions of these two sides in relation to each other, are the positions of light and darkness, life and death, seeing and blindness. The government of *Ṭabi'ah* means elimination of *Fiṭrah*. In elimination of *Fiṭrah* any problem can be imagined. The Qur'ān says:

مثل الفريقين كالاعمى ... هل يستويان مثلا

"The similitude of the two parties is as the blind and the deaf and the seeing and the hearing, are they equal in similitude? (Sūratu Hūd/24).

ان شرالدواب عندالله الصم البكم الذين لايعقلون

"The worst of beasts in Allah's sight are the deaf (and) the dumb who do not reason." (Sūratul Anfāl/22).

ام تحسب ان اکثرهم یسمعون او یعقلون ان هم الا کالانعام
بل هم اضل سبیلا

"Or do you think that most of them hear or reason? They are but like cattle-rather they are farther astray." (Sūratul Furqān/44)

Ṭabī'ah-oriented man, who, in industry and knowledge, has dominated the moon and the stars, why is he more straying than the beasts? Why is he even lower than the animals, despite the fact that it is he who writes books on social sciences and whose works are translated into numerous languages and are being studied in the universities, suddenly degenerate?

The earth moves on an orbit around the sun according to a pre-set system and law, and revolution around itself and the sun is in proportion to the distance, the mass, the weight and the measure of the gravity among the sun, the earth and other planets. The moon, which is the earth's satellite, is strictly placed within this pre-planned movement. The moon's speed and revolution around the earth are pre-calculated and are the basis of a thirty-year calendar and cycle, similarly the succession of rising and setting of the moon and the sun cause the daily and monthly calendar, and the revolution of the earth around itself cause the calendar of the hours of the day and night. The appearance of the beings on the earth are as strict and guided as is the appearance of the organs of a fetus after the coagulation of the sperm. How is that the cells, which are obtained by the division of the sperm cell, are divided into different divisions on the bases of genetic divi-

sions, and each division forms a particular organ, while the antecedent of all of them was no more than a single cell? The variety of the creatures is exactly the same as the variety of the guided cells and the tissues, and all their developments are pre-calculated.

The quadrupeds have no orderless and non-calculated movement. They move exactly along the line pre-set for them. But the *Ṭabi'ah*-oriented man wanders about because of his deviation from the guiding path, *Fiṭrah*.

Man's nature, being dazzled by his own abilities and knowledge is incapable of recognizing his many inabilities and ignorances, and, depending on his own possessings, he is ignorant of his shortcomings and poverty, then, as a result, his *Fiṭrah* can no longer move. The *Ṭabi'ah* oriented man, whose *Ṭabi'ah* is founded on individuation and specification, cannot, without denying in abilities and ignorance, keep his individuation and specification. So, in order not to have his individuation and specification scatter away, he starts quarreling with *Fiṭrah*.

Consequently, between *Fiṭrah* and *Ṭabi'ah* there appeared this separation and naturalism came into existence, and hence the blind fanaticism of every nation for its nationality, and every party for its function. The Qur'ān says

كل حزب بمالديهم فرحون

"Every party is rejoicing at what it has."
(Sūratur-Rūm/32).

In the era of the troglodyte, before the new stone age, just

like the twentieth century, naturalism did exist, and the *Ṭabi'ah* oriented people continued their daily bloodshed by way of being quarrelsome, and the *Fiṭrah*-oriented people have always been subjected to the transgression of the *Ṭabi'ah* oriented people. Both orientations played their roles in the scientific development, but each with a different motive. The *Fiṭrah*-oriented people acted with the motive of acquiring better knowledge in order to offer better services to humanity, while the *Ṭabi'ah*-oriented people act motivated by self-satisfaction and self-superiority. Each group, in order to outstrip the other, spares no effort and no power unused for this purpose. In wars, which naturally destroy what has been so far achieved, there are many lost things and they accelerate the discoveries and inventions. In peace, it was not real peace. It was an armed peace, each side endeavored to invent the most destructive weapon.

So, the *Ṭabi'ah*-oriented scholars, civilized and progressive as they are, do not differ so much from the *Ṭabi'ah*-oriented of the stone era, as far as the motive is concerned. The difference is in the means of the work. Before the stone era, the *Ṭabi'ah*-oriented man, just to be superior or out of prejudice and obstinacy, threatened his *Ṭabi'ah*-oriented rival and hounded him with stones, or he used to get rid of his opponent with his own hands. The *Ṭabi'ah*-oriented of the nuclear century is waging a progressive war and a multilateral fight against his *Ṭabi'ah*-oriented competitor — a fight of publicity, politics education, economy and military. This *Ṭabi'ah*-oriented man is ready to deal with any other *Ṭabi'ah*-oriented person and cooperate with him as long as he is compromising, and prepares himself to face a superior

Ṭabī'ah-oriented competitor. But the *Fiṭrah*-oriented man, who is uncompromising, there is no way before the *Ṭabī'ah*-oriented man to face him except through fighting and war.

If the *Ṭabī'ah*-oriented man of the Paleolithic time used to abuse and use bad language, and if he used to be furious and use his bow and arrows, the *Ṭabī'ah*-oriented of our time-unlike the *Ṭabī'ah*-oriented of our time-unlike the *Ṭabī'ah*-oriented of the stone age who usually openly used to face his enemy- speaks of peace, friendship, co-existence and freedom, but he, in reality, believes in war, hostility, non-coexistence and negation of freedom, and, instead of stones, he uses nuclear bombs. If he thinks to be able to discover a weapon with which he can annihilate the world, he will leave for another planet and destroy his competitions on this planet. The *Ṭabī'ah*-oriented man of this new era, besides resorting to violence torture and bloodshedding, conceals, with books and pretended knowledge, his prejudice and narrow-mindedness, and accuse the *Fiṭrah*-oriented man of prejudice and narrow-mindedness, because the *Ṭabī'ah*-oriented man of our era speaks of science, knowledge, free-thinking, realism and research, while actually, he fights science, knowledge, free-thinking, realism and research.

If it is real that man does not know himself and has not reached the depth of his hidden powers, what is, then, the origin of his attempts to be superior, to guide uncurbed ideas and to show so diverse suspended policies? Does naturalism mean turning away from anthropology towards sociology?

Man's today puzzle is sophistication, prejudice and narrow-mindedness. The prejudice of olden times was a simple and open one, but the prejudice under the guise of free-

thinking, and the narrow-mindedness under the guise of enlightenment, and the thick ignorance in the dress of up-to-date knowledge, are but the very *Ṭabi'ah*-oriented man who gets more sophisticated the more he progresses, and becomes a bigger danger to humanity the more powerful he gets.

Naturalism and what its followers say contained everything except proof. Today, by pruning out proofs, they perfected naturalism. The humanities have found their position in the scientific circles of the world. In such a climate, inclining toward *Fiṭrah* naturally means reactionism, dogmatism, narrow-mindedness, inflexible thinking and self-fighting.

No reconciliation can be effected between *Fiṭrah*-oriented sociology and *Ṭabi'ah*-oriented sociology, since either *Ṭabi'ah* or *Fiṭrah* is to find a governing position. *Ṭabi'ah* without its absolute governing aspect, can have no value for discussion.

Undoubtedly, *Ṭabi'ah*, with all its value and conduct, is acceptable, and there can be no excuse for accepting all its formulas. But as soon as the discussion turns on *Ṭabi'ah*'s guidance and leadership, one will have to consider the effects of the experiment resulting from the scientific *Ṭabi'ah*-oriented sociology. Some sociological orientations repeat what *Ṭabi'ah* says, that is, struggle for survival is the root of all man's natural activities. If man was nothing but *Ṭabi'ah*, these sociological orientations of today would have hundred per cent followed their argumentative course towards perfection, but, by offering the question of *Fiṭrah*, anthropology changed, and by the changing of anthropology, the foundation of sociology, the sciences of management, education and economy will change, too.

The formulas of the naturalistic *Ṭabi'ah*-oriented sociology approved of the method of the naturalistic management and recommended practicing it, without being able to put the worlds "justice" and "injustice" to experiment in their scientific system to find out the difference between the two, but they can examine power and weakness and find out the method of power and the formula for attaining to power. In economics and management there is the question of power, and it relates the authority and the formula of organizing authority and how to keep it. When man accepts economy and domination, the struggle between the seekers created so many calamities for the world. Likewise is the management of domination and education. The functionality of the formulas in respect of the objective of a *Ṭabi'ah*-oriented man is based on the originality of *Ṭabi'ah*'s rule over man and over everything that belongs to man. In this mold there is no plumb-line to find out the bent course.

What do such experts have independent from the human nature that can be used as a touchstone and a criterion? When the magnetic hand is omitted from a vessel or plane, all the activities are both correct and incorrect. But when there is a sound compass and the ship changes direction, the compass keeps its own direction and does not follow the ship's direction. On the basis of this small hand, the straight and the crooked, the true and the untrue, the ugly and the beautiful, find their concept and meaning. When other factors are closed, distance, direction, time, the characteristics of the beginning of the movement, and even the connection of the momentarily characteristics of the ship and the plane with all the other points and centers, as well as distance and direction,

can be discovered. Omitting the compass would apparently seem that a trivial thing has been lost, whereas, in reality, we have lost all the characteristics.

Fiṭrah defines man's position in reality. Without defining the position it accepts no movement at all. Nature does not define man's position in reality, but in the field of competition, and evaluates it within the limits of attachment, as if the *Ṭabi'ah* oriented man is aware of the existent phenomena through his own point of view and attaches importance to them. Here, the whole reality, not part of it, is to be considered. The reality is that man should consider his position in this existence, and *Fiṭrah* is thirsty for such thing. But *Ṭabi'ah* demands itself, and feels its position in everything with which it unites and sees itself manifested in it.

Ṭabi'ah possesses the motive for action and for proceeding to protect that position. So, what the *Ṭabi'ah*-oriented man presents as a human being is only his animal section. This expression belongs to the Imam Ali (A.S.) in respect of the question of "bidding the good and forbidding the bad", to which he refers in his letter to 'Uthman ibn Hanif, concerning "bidding the good and forbidding the bad", the Imam divides the people into three groups:

1. Those who are disgusted with the bad only in their hearts, but they say nothing and do nothing.

2. Those who are disgusted with the bad in their hearts and say it, but do nothing.

3. Those who are disgusted with the bad in their hearts, and say it openly by their tongues and face it powerfully.

He regards the third group to be the most superior. Then he says that whoever does not renounce the bad, neither in his heart, nor by his tongue, nor by action, is an up-side-down person. In the case of the one who does renounce the bad only in one's heart, i.e. the *Fiṭrah* has no role even internally, and the low *Ṭabi'ah* has taken over, and the *Fiṭrah*, which must be the superior and the ruler, is inferior, such a phenomenon is contrary to the original agreement. It seems a reversed phenomenon, and hence man's being in the up-side-down position.

The *Ṭabi'ah*-oriented man is the very one looked for by those who do not recognize *Fiṭrah* and do not acknowledge its existence. In such a case, a kind of orientation to sociology, economy, politics, management and education, which are based on the pre-assumption of denying *Fiṭrah*, is in conflict with that sociology, management, education, economy and politics which regard the *Fiṭrah* — oriented man the ideal one. The two are separable and in continual fight.

Those who think that the ideological questions can be presented on the basis of pre-assumption of accepting *Fiṭrah*, and that the economic questions can be presented without pre-assuming the acceptance of *Fiṭrah*, are quite mistaken, because it is man's economy which is presented, not an economy without man. Economy is for man, not man for economy. So, under such an assumption, how can the question of accepting or rejecting innateness be absent from considering economic ways? The same as capitalism and socialism, though economic phenomena, belong to the originality of the individual and the originality of the society, as a sociologic discussion.

Those who think that the materialistic economy is a scientific study, not a thought, must first recollect that before the collapse of socialism, communism tried hard to convince the people that socialism was a scientific phenomena. On one hand it is not that whatever is studied in the universities as a part of the universities curriculum, must inevitably be scientifically proved. In social sciences, due to the changeability of the social laws, it is never like this, because knowledge as a school subject means nothing but information. It is possible that a subject taught in the university without including knowledge in the sense of information, nor being knowledge, either, but only a part of university information, which is technically called science. Anyhow, the *Fiṭrah*-oriented sociology and the *Ṭabi'ah* oriented sociology are two categories. The relation between the two can be understood from the *āyahs*:

لااعبدما تعبدون ... لكم دينكم ولى دين

"I do not worship what you worship."

"You have your religion and I have mine."
(Sūratul Kāfirūn/2 and 4).

The one who admits that transgression is condemned, and aggression is rejected, how can, with *Ṭabi'ah*-oriented rights, fight against this anti-value. Under naturalism, on what basis can justice, trusteeship and freedom be accepted, and injustice, treason and dictatorship can be condemned? The *Ṭabi'ah* oriented powerful men in the world, though they

may speak apparently of these rights, yet, in the moments of decision-taking, they never hesitated in disregarding the said values. Fighting against imperialism, which is an accepted matter, is not related to *Ṭabi'ah*. That which is related to *Ṭabi'ah* is the strong imperialism in proportion to the weak imperialism, and accepting imperialism by the weak from the strong, as both acts are observing the position, not the reality. Rejecting imperialism is not observing the position, but the reality. If the weak in respect to the strong is to observe the position, he must conform with the strong. Therefore, fighting against injustice and imperialism, and fighting for attaining to freedom are of the *Fiṭrah*-oriented affairs.

Man cannot be taken to be a one-sided being, either a *Fiṭrah*-inclined or a *Ṭabiāh*-inclined. Those who deny the dualism of *Fiṭrah* and *Ṭabi'ah*, what a pre-supposition can they have in the case of imperialism and fighting against it? If the direction of the movement is towards imperialism, then what does fighting against it means? If the direction of the movement is towards fighting against imperialism, then what motive is behind the appearance of imperialism, then what motive is behind the appearance of imperialism? So, they have but to accept the doubleness of imperialism and fighting against it. Thinking that when man is in a higher position he tends to colonization, and is oriented to be firm before the imperialist is not a correct talk, because if they think that a higher position is the cause of tending to colonialism, than a low position must be a result of accepting colonialism, not facing it. Possibly it may be said that man is prepared to take possession of someone else's right, but he does not agree that somebody else should take possession of his own right, and

he resists it. If it is said that *Ṭabi'ah* accepts transgressing the others, but rejects others' aggression against him, therefore, both colonialism and anti-colonialism can be the products of a single producer which stems from natural instinct, the reply is that between the situation in which one would not agree to give up one's property to a transgressor, and being prepared to fight against colonialism and divesting freedom at any cost, there is a great difference, as it is seen that people often reconcile so as to protect themselves from danger, therefore we cannot take that reconciliation with colonialism and fighting against it are the product of the same factor in man. If the instinct, or the nature, instigates man to reconciliation or to oppression, then what about these who are irreconcilable, how and on the basis of what factor are they so?

If man may cast doubt on the question of colonialism and anticolonialism, he can never cast such a doubt in respect of the phenomena of "reconciliation," "dictatorship, colonialism and injustice" and "fighting", or "dictatorship, colonialism and injustice." These two evidences are similar to the episode of Ibrahim, The Friend of Allah, (S.A.) which is stated in the Qur'ān:

الم تر الى الذى حاج ابراهيم فى ربه... بالشمس من المشرق
فأت بها من المغرب فبهت الذى كفرو الله لا يهدى القوم
الظالمين

Have you not discerned the one who disputed with Ibrahim about his Lord because

Allah had given him the Kingdom? When Ibrahim said: "My Lord is He who gives life and brings death." He said: "I (too) give life and bring death." Ibrāhim said: (Well), Allah brings the sun from the east, so you bring it from the west." So, the one who disbelieved was dumbfounded; and Allah does not guide aright the wrongdoing people. (Sūratul Baqarah/258).

The example of colonialism and fighting colonialism is sufficient for rejecting the theory of man's one-sidedness. Yet, a word of doubt may still be cast, as the King said: "I, too, give life and bring death." But the example of fighting colonialism and be reconciled with it, like the sun rising from the east and nobody can make it rise from the west, does not stem from a single factor. Greed and contentment, dishonesty and honesty, dictatorship and observing people's rights are founded on two bases: *Ṭabī'ah* and *Fiṭrah.*

A realistic sociology very well studies the questions of the humanities. Allah saying:

و استخف قومه فاطاعوه انهم كانوا قوما فاسقين

"He belittled his people, so they obeyed him. They were a transgressing people. (Sūratuz-Zukhruf/54).

humiliated and obeyed Pharaoh, as they were transgressors. This *āyah* divides people into two categories, transgressing people and sound people. A reconciling person is transgressor, because he does not listen to his *Fiṭrah* and turns away from obeying it, hence he is transgressor. In order to make clear the meaning of the word Fāsiq (transgressor or disobedient) in the Qur'ān, we must look into the following *āyah*:

فسجد الملائكة كلهم اجمعون

So the angels fell prostrate, all of them (Sūratul Ḥijr/30)

الابليس كان من الجن ففسق عن امر ربه

...except Iblis. He was of the Jinn, so he transgressed the command of his Lord...(Sūratul Kahf/50)

Fiṭrah invites man to stand against belittling. But the *Ṭabī'ah*-oriented man disobeys the command of *Fiṭrah*. So, if man is divided into two groups, the *Fiṭrah*-oriented and the *Ṭabī'ah*-oriented, the knowledge of sociology, which does not acknowledge in man except instinct and nature, is not a scientific sociology, although it is termed as a science. In fact, it is a kind of legendary sociology, unscientific and illogical. The scientific and realistic sociology is that which studies man's actions and reactions as they are. It is a reality that men are not alike.

How can the same law be used to predict all the social phenomena? How can it be said that pressure and suffocation against all people cause them to revolt or to be calm? What may be gathered from the said *āyah* is that Pharaoh, who was a *Ṭabī'ah*-oriented despot:

اذهب الى فرعون انه طغى

Go to Pharaoh, he has transgressed (Sūratu Ṭā Ḥā/24)/

انه كان عاليا من المسرفين

He was haughty, of the extravagant (Sūratud-Dukhān/31)

فاتبعوا امرفرعون وما امرفرعون برشيد

They followed Pharaoh's course, and Pharaoh's course was not mature. (Sūratu Hūd/97), was facing a transgressing people, who, being *Ṭabī'ah*-oriented like him, submitted his pressure against them and caused them to calm down, suppressed and think of no revolt.

The language of the *Ṭabī'ah*-oriented man with a *Ṭabī'ah*-oriented man is the language of force, threat, abuse, reproach and humiliation. But the language of the *Fiṭrah*-oriented man

with a *Fiṭrah*-oriented man is the language of reciprocal respect, co-existence and co-ordination. If a *Ṭabi'ah*-oriented person encounters *Fiṭrah*-oriented persons who are firm in their *Fiṭrah* and treats them humiliatingly and with disrespect, they, even with other *Fiṭrah*-oriented persons, will stand against him to the limit of losing their lives, because the language acceptable to the *Fiṭrah*-oriented people is not the language of belittling and humiliation, and as long as there is humiliation they will encounter it.

The *Ṭabi'ah*-oriented sociology cannot undertake the activities of *Fiṭrah*-oriented people. That is why the rules and the laws derived from this sociology and anthropology, have always shown their inability in encountering the *Fiṭrah*-oriented people. Those who believed that the defeat of their enemies was caused by their misunderstanding man, were quite correct in their look.

The cause of the incorrect calculations in military, political, economic, social and cultural encounterings is the fact that one moves on the basis of formal studies of the humanities, and the other is not the weak, limited and feeble man who has been described in the human sciences, since the writers of such human sciences were a group of *Ṭabi'ah*-oriented people who, to compare man with themselves, while they knew nothing of man except his circulation in nature, and, as they were optimistic about themselves, could not accept that the limits of man's pride was not confined within their own limitations. They mistakenly under-estimated man, and took a part of his entity to be all his capital, and, thus, worked upon that small part of man. Obviously, they will attain to nowhere.

The reality is that any mistake in anthropology will have numerous dangers due to the generality of the social sciences, and as such, the judgments, under the lights of the humanistic progress in social science will be far from reality. If the one who stands at a crossroad chooses the wrong road, the index of his mistakes and wrong choices will have new dimensions, no matter how much he may progress. Man on a crossroad is equal to *Ṭabī'ah* or to *Ṭabī'ah* plus *Fiṭrah*. Such theorists have committed a mistake whose identity is being paid by the humanity for so many years. When they were standing at the crossroad, by a single step they could put themselves on the right road. But now, after the elapse of so many centuries over that mistake, it seems that they have crossed the earth from one side to the other, and, in order to redress the mistake, they will have to return back the whole distance.

They have at the start set foot on this road on the basis of their own estimation of man, then they began estimating man in the forms of science and research, and wrote a sociology of the man they knew, not a sociology of the man as he was. Sociology of the man as he is must be written by a competent authority who knows man as he is. The sociology of man within the limits of the knowledge those theorists had was that which they wrote. All other aspects of the human sciences, such as economy, management, education and politics, are all based on that incorrect understanding which they had of man. Actually their second mistake is that they try to push man forcibly into that mold.

It was not only the Communists who tried for seventy years to form man within the closed mold of socialism and put him in the mold of the communist social sciences. All the

theories of social sciences which appeared without taking into consideration the line of *Ṭabī'ah*, caused man a great suffocation, because *Fiṭrah* is not something which can easily be discarded out of man's inside. Even the professional criminals could not rid themselves of the pressure of their internal *Fiṭrah*. The criminals who submitted themselves to the law, and showed readiness to accept the severest punishment, were not few.

Therefore, the case of the Communists was a branch of the confusion of social sciences minus *Fiṭrah*. All the injustices and the crimes of 70 years of the rule of the Communist Party are a small branch of the current corrupted social science. If we are witnessing the corruption of the schools of thought, the corruption of the social relations, the corruption of law-making, the corruption of finance, the corruption of morals and the corruption of politics, it is exactly because of the corruption of social sciences. Denying *Fiṭrah* means that the most important and most vital part of the powers of social science that the only way of man's having confidence in one another, that the only way to mutual understanding and cooperation, and the only means for controlling one's going to extremes, had not profitably been used. By using *Fiṭrah* profitably, man gets rid of straitened circumstances and obstinacies, and attains in the wide space of self-construction to an unlimited development which would not contradict others.'

As it has already been said, if we make use of social science excluding *Fiṭrah*, there will be such a conflict in the narrow space of selfishness that man's life becomes all disorder, confusion and contradictions. He will not have even a mo-

ment's rest, comfort and tranquillity, because *Ṭabi'ah* which has not been curbed by *Fiṭrah* will be savage. It neither has security for itself, nor can it give security to others. The harbor of security is remembering Allah, and the axis of remembering Allah is the heart and *Fiṭrah*, since man leans against Allah, whether he wants it or not. So, if he does not strengthen his connection with his support, his connection with everything else will be instable and fruitless. Everything, other than Allah, is in itself shaky and instable and cannot be a support by itself. So, to lean against them will give no security:

مثل الذين اتخذوا من دون الله اولياء كمثل العنكبوت
... يعلمون

> *"The likeness of these who take guardians other than Allah is as the likeness of the spider which makes a house for itself, but the frailest of all houses is the spider's house, if they but knew." (Sūratul 'Ankabūt/41)*

Why is it that all connections with other than Allah are like the spider's web? Because all people think of a temporary support. When man attains to scientific progresses, he not only is void of tranquillity, rather his bewilderment further aggravates.

Man's progress through the channel of *Ṭabi'ah* does not dismiss bewilderment because *Ṭabi'ah* has not been made for

patience, leadership and tranquillity. It has rather been made for work, toiling and being led. *Fiṭrah*, on the other hand, has been created to lead *Ṭabi'ah* and to bring tranquillity and calmness. When man attains to tranquillity he feels safe and secured, but when he loses tranquillity he feels sick and restless. When *Fiṭrah* rules *Ṭabi'ah*, it guides it through such channels that, while satisfying its own *Ṭabi'ah*, will not disregard other men, nor will it exploit them or have negative contact with them.

The Development of Social Sciences

The peaceful co-existence and non-interference in the others' affairs, which are described to be the promised paradise and the ideal city but not a single trace of what is described can be seen, does exist in *Fiṭrah*, in the world outlook, in the sociology, in the management and in the economics which are built on *Fiṭrah*.

In *Ṭabi'ah*'s world outlook, neither Allah has a meaning nor is there a discussion under the title of "servitude to Allah." In *Ṭabi'ah*'s world outlook, humanism, or the originality of man, is so presented that it seems that there can be no common sense and awareness nor any human ultra-common sense, and there is nowhere from which man can acquire leadership and guidance. In *Ṭabi'ah*'s world outlook, the most important principle, which is mocked at, is common sense and awareness. The mischief makers have assaulted the most important part of guidance and light, and, in order to spill the human system, they attacked the commanding room, occupied it, and then they occupied everywhere else. In *Fiṭrah*'s world outlook the perfect man-constructing is in re-

specting the system of knowledge.

In *Ṭabi'ah*'s world outlook, regarding what is depended upon against knowledge and progress is called human understanding, since to see this understanding as superstructure, decreases it up to the expection. As they say, if man doubts what he understands, he will be a scientific man. But if he does not doubt it, he will be egoistic. When the scholarship is based on doubt, whoever suspect more he will be more scholar.

The development of social science and the transfer from the field of religions to the philosophical schools, or from the prophets to the philosophers and scholars, is a gradual and calculated change. First the false religions instead of the true religions, and the incompetent leaders in place of the true prophets, appeared, creating a kind of *Ṭabi'ah* oriented under the guise of *Fiṭrah*-orientation and religion-orientation such that along successive centuries superstitious, irrational and illogical matters, under the guise of religion, such as purchasing rooms in Paradise or exemption from being thrown into Hell, overruled them.

The natural science, respecting whose findings is of the primary principles of humanity was proved to be guilty, that is, the scholar who discovered the sphericity of the earth and its motion, was found guilty because of his contradiction and discoformity with the Holy Book, and he thus, was proved a disbeliever, and was sentenced to be burnt and was burnt. The question concerns the motivation and inspection of the beliefs. The question is that the Holy Book is a Holy Book as long as it remains immune against deviation and distortion. Naturally, when the Holy Book is not immune from distor-

tion, many non-scientific and unreal matters will enter it. Otherwise, it is a Holy Book and is not against science, as whatever is not scientific is not holy.

The natural sciences are the evidences of divine order, and the more it advances, the more their correctness is credible and the better can one understand the order of the divine creation. But as regards to the social science of our time, though called "science" yet it is conventionally named so, because it is based on presuppositions about man, attained to by our scholars. If any of those theories about the world and man should change, the intellectuals will have but to push those theories and the relevant ideas aside. If such a phenomenon may not be called "science" in the sense of awareness, it can, however, be called "science" in the sense of knowledge.

Therefore, disagreeing with the subjects and arguments of the new social science should not be taken as a disagreement with science, wisdom and knowledge. On the other side, that part of the laws of experimental science which had already been proved and is no longer a hypothesis (such as the earth being round and its rotations), no one can deny. Other subjects have their own particularities. However, any part subjected to distortion is incorrect. The parts of the sciences which have not been distorted can be useful, but the principle of trust collapses, and, after proving a distortion, the doubt in other instances will rise and injure the trust and confidence in originality and truthfulness.

Despite the fact that social sciences of today have been registered as sciences, yet as they are based on presumptions concerning man, the world and the changeable theories of the

founders of different schools of thought, are not contrary to some of their judgments and opinions, nor to reason and knowledge. Actually, the non-standardization of the social sciences requires continual changes. Even contradicting their own supposed principles would not be regarded as anti-scientific. The only thing which is taken to be contrary to social sciences and the like is the fixed statement. The one who believes in stiffness and dogmatism of social sciences will be rejected, as the world is ever-changing. Gorwich, the French sociologist says that on top of the gate leading to sociology is written: No admission to the non-dialectics!

This is not confined to sociology, as in fact, all the branches of social sciences are sciences and on continual changing. This is because their primary basement, which is man's understanding of the concept of man and the world, is everything. How can it be that the definition of "man" may change, and the collection of its relevant topics and precepts of the humanities should not change accordingly? So, not only the inconsistency of the method of changeable theories of social sciences does not contradict the theories and the opinions, but rather being constant and stagnant in respect of the law and getting accustomed to the theories is the very fossilization and narrow-minded thinking in social sciences.

Although the natural sciences are not static sciences, but their principles is not based on man's presuppositions about humanity and the universe. Whatever position which man may attain to, and in whatever form the world outlook may be presented, the roundness of the earth would never get out of its sphericity, and the earth's rotation around the seen will never be incorrect. The chemical actions and reactions, and

the laws of physics, with all their dimensions, not only would not be denied in the future, they would rather bear more scientific and actual fruits. Today man photographs the sphericity and the rotation of the earth. It is quite possible that things which cannot be seen now will be seen in the future, and many vague matters can be scientifically and clearly explained. Therefore, those who depended on the distorted matters in the Holy Book, or understood it incorrectly, and sentenced the scholars who discovered the sphericity of the earth to death, were the *Ṭabi'ah*-oriented ones who accused the *Fiṭrah*-oriented scholars of unbelief and annihilated them. The one who tells the truth, relates his scientific discoveries and thinks how to present a reality which one does not want to cover, is a *Fiṭrah*-oriented scholar. The one who wants to cover the truth is a *Ṭabi'ah*-oriented person. Hence, the mere studying a subject in the school, and yet it has no scientific aspect, cannot be regarded as a science. Similarly, although some individuals may be described as godly men and righteous, and although spirit and religion are phenomena of *Fiṭrah*, yet they may not be *Fiṭrah*-oriented ones, they are rather *Ṭabi'ah* oriented ones who could not find a better way to attain to superiority than to dwell into the fort of religion, because the individuals questioningly obey and submit without study. Corruption and mischief do not immediately appear so that one may repent what one has done.

Those who approach religion to attain power and opportunity are not few. When people see that natural sciences gradually uncover their own mistakes, distortions and superstitions and those of their ancestors, too, try, in order to

protect their own positions, to shut up the mouths of the researchers and the discoverers and tie the hands of the inventors.

The repulsive and condemned fundamentalism is a kind of conduct which is seen among the church men versus scholars of sciences. This *Ṭabi'ah*-oriented movement by which the fabrications of the ancestors were sanctified for the sake of protecting their own social and political power, and then came to a crossroad of science and government, stayed firm on their statements, a situation which caused religion to be ousted from being competent to handle vital affairs of man, due to the fact that the sphericity of the earth and its rotation had been definitely proved. Thus, social sciences came into being because the role of religion shifted from societies to the individuals, and from handling the social, political and economic affairs of the individuals looking after their spiritual. |In order to keep up the religion they prevented it from meddling in the social life of the people. So, just not to be encountered with the sensible and with the disgrace of their opinion of non-sphericity and non-movement of the earth, tried to fossilize the distorted religion in the church, and thus, in its fossilized form, the religion became an instrument in the hands of the politicians, since two powers cannot be tolerated at a time nor can it last for long.

Chapter Seven

The Ideal Source of *Fiṭrah*

Chapter Seven

The Ideal Source of *Fitrah*

When the rule falls in the hands of the social sciences and related rulers (such as the church or else who have taken themselves away from meddling into the scientific and executive matters), the policy of the church and the clergy, and their rights, privileges and duties is determined by them and are used by them to solve the problems. Whenever they find it useful to them to use religion to penetrate somewhere, they use the church and similar establishment for that purpose. If in particular occasions they need some religions and ideological anodynes, they utilize religious books and texts, as well as religious responsibles.

When the government falls in the hands of the secular men and comes to the conclusion that religion should not interfere in governmental affairs, it will need the help of sociology, economics and management, in order to write down a program for the government. This needs the help of the opinions to search for ways of explaining the principles of evaluation in the fields of social sciences and since the root of social sciences is to describe the man of the beginning and the man

of the destination. That is the ideal man, is the result and the product of applying the laws of society in the fields of government, economics, management and education, and that the laws and the suggestions of the society are formed in order to give actuality to the faults of the man and change him into the ideal man.

In this case, as there is no source for distinguishing and presenting the man and ideal man everybody will, according to his own understanding, have his portraits of these two men in sociology, management and the like.

Role of *Ṭabī'ah* and *Fiṭrah* in Political-Religious History

It is true that from this date man in the light of different atheistic schools of thought, gets free from the grip of the church and their incorrect interference in the natural sciences, and from the fossilization and hypocrite saffucation of the distorted religion, but to be imprisoned inside the laboratories of schools of sociology is not an easy sacrifice. What difference is there, in this case, between the human beings and the experimental mice? The human beings in a village, a city or in a continent, are sometimes used as a means of examining a social, an economic or governmental theory.

Communism was one of the theories of social sciences which looked at man through the materialistic world outlook, and saw him too small. To guide the man of the beginning to the man of the destination, the one-party Communist government was suggested, and all possible means, with the support of a fearful despotic government, were used. There were mass massacres in order to pave the way for its acceptance.

After their complete control over the strict implementation of the programs, and while waiting for the establishment of their utopia, they collapsed.

Capitalism is also a school of social sciences, which, in the fields of sociology and economics, has nothing to do with the religious instructions. It regards using the sacred religious texts in the governmental, economic and political papers a grave error and a blunder. It rejects religion for being fundamentalism. But in its world outlook accepts believing in God. It respects religion, but without referring to it as a source of the social economic and similar questions.

The other half of the human beings, in the laboratory of capitalism, have rotten in the inside. Undoubtedly, religion has been distorted by the *Ṭabi'ah*-oriented man. When the distorted religion is put at the top of the government, the *Ṭabi'ah*-oriented people still remain at work, and when they reach the conclusion that the social leadership should be taken from religion and given to the scholars of social sciences, *Fiṭrah* regains its role, because taking the religious leadership out of the hands of the *Ṭabi'ah*-oriented people is necessary and proper. But entrusting the government to the schools of social sciences is an act mingled with *Ṭabi'ah*-orientation, because this act is like putting all the humanity in an experiment to discover the correctness and incorrectness of a theory.

The upward trend of naturalism took the following course:

As the prophets appear as *Fiṭrah*-oriented leaders of the world, and as some *Fiṭrah*-oriented people join them, and in their conflict with the *Ṭabi'ah*-oriented people, it is easier for them and for their true followers because of their being logi-

cal in their stands, free from different attachments and able to be patient in bearing hardships and difficulties. And, as the human *Fiṭrah*, behind the curtain of his *Ṭabi'ah*, tries to ever advise him and sometimes objects and reproaches him, there join the *Fiṭrah*-oriented side groups of fighters, and finally, these groups attain to situations making it possible for them to establish an organization. Therefore, the apparent tendency of the *Ṭabi'ah*-oriented people towards the *Fiṭrah*-oriented people has started its upward course, because the attraction of high positions in naturalism is much stronger than other attractions. The *Ṭabi'ah*-oriented people pretend, under the name of serving and obeying, to get nearer to the religious group and establish their own party, and, by means of corrupting the opportunists, try to attract them. Then, if the duty of the *Fiṭrah*-oriented leaders come to an end, the well-organized groups of the *Ṭabi'ah*-oriented people, making use of the opportunity, undertake the management of the *Fiṭrah*-oriented establishments, and push aside the *Fiṭrah*-oriented people one after the other, and establish a *Ṭabi'ah*-oriented government under the flag of *Fiṭrah*, and then they gradually do away with every section that stands in the way of the activities and plans of their naturalism, and encourage every section which does not collide with their commandership.

Which part of the religious instructions is tolerable to the *Ṭabi'ah*-oriented people and which of them is intolerable to them recognizing monotheism and faith, or recognizing polytheism and faithlessness? Probably the common people think that teaching faith, light, morals, duties and *ḥarāms*, and teaching Allah's attributes, the believers' characteristics, and discussing the high virtues and the like would be among

the forbidden subjects, and instead of that they would permit the teaching of polytheism, polytheist, idols, idolatry and the like as allowed entertainment. The Imam Khomeini says: "Quite the contrary. They allow the teaching of faith, but forbid the teaching of polytheism, because when people go in the direction of polytheism they would not know where they are going to." Monotheism tends to *Fiṭrah*. Monotheism means that all fears and all the hopes return to a single one, and this is what *Fiṭrah* trusts.

Polytheism means to be afraid of other than God and to have hope in other than Him. It is to be afraid of someone who is not afraid of God, and to put hope in the one who has no hope in God. The *Ṭabi'ah*-oriented people turn peoples' fear and hope from God direction to their own. Although the people may perform all their religious duties in worship, yet the spirit of naturalism would still be there, as the truth of naturalism has dominated, and there is nothing left of *Fiṭrah* except its name. The religion has eventually been distorted, and it would be the best way to have *Fiṭrah* forsake religion, and it is better to satisfy the desires of the *Ṭabi'ah*-oriented people. Such being the situation, the aware *Fiṭrah*-oriented people would have no chance to show up, and except in underground activities, they would have no opportunity to act and revive the people's *Fiṭrah*. Anyhow, the distorted religion paves the way for the people to deviate from it.

When they ascribe to religion that it contains irrational, non-coherent and non-scientific expressions among its creditables, the people can no longer place themselves completely and confidentially at the disposal of religion. When the religion is said to have incorrect judgments in respect of the ex-

perimental sciences, there remains no more of such confidence and belief with which one cannot devotionally be attached to it as far as social sciences are concerned. So, the separation of social sciences from religion starts when the *Ṭabi'ah*-oriented group resume the religious leadership, and impose its illusions on religion in such a way that the *Fiṭrah*-oriented one would not be able to receive from religion what one wants. Excessive utilization of the religious realm causes it not to be sufficiently communicative in its own original realm. The natural sciences are not within the religious realm, because wherever man is capable to reach on his own foot, when he is carried on shoulders up there, he will grow weak and cowardly.

The religious realm covers social sciences, i.e. wherever there is no possibility for man to judge. Defining man, his duties, the world and man's role in the world remain unknown. Taking religion as an amusement by the ignorant, took religion out of its original course. History shows that man and religion have always been on the same track of movement, and that whatever injured religion was injurious to man too, and vice versa.

If social sciences are ousted from the realm of religion, man also will be ousted from his realistic course, and life will be out of its orbit and death will change into a bewailing. If life is put on its own orbit, the celebration for death will be one of the most gorgeous celebrations. The one who is afraid of death, does not know life well. The new social sciences which showed up through giving up religion, present no explicit argument about death and after death. The only argument of social sciences has nothing to do with considering

death. The one who knows nothing about death can never claim to have learnt something from life, or whatever one did learn is really authentic.

There is no doubt that man is capable of conducting diverse research work in different branches of social sciences, but in these very social sciences one can discover ways of colonization and of humiliating man, and of education which lead to the destruction of man's courage and his ability to think. Those who are indulged in the natural sciences do not know where they are taken to. They are passengers in a vessel whose course and destination are unknown to them. They are the employed expertise with a very important job, but have no hand in directing the vessel.

Social sciences are the means of leading man and humanity. Man's movement towards war and utilizing the experimental sciences to build a slaughter house for men, are mistakes of social sciences. If social sciences in a country are not powerful, the power of the experimental sciences can do nothing.

In today's social sciences, the question of management and the best method for creating a connection between man and work is important. Before setting up the technological competition, the competition for discovering the best way to find the motive for work, action and effort is on the move. In the technological contest, it is also the methods of management that are given priority in technology. Other possibilities are not regarded as strategic.

There is no argument in the fact that social sciences, after separation from religion, showed, in a way, some competence. The question is that what is gained, through these so-

cial sciences, as the best method of management, before being used in favor of humanity, is used to suppress them and keep them backward, because it stems from only a single branch of power, and thinks of nothing except of the human *Ṭabi'ah*.

In fact, a person with individual *Ṭabi'ah*-orientation, as he has a limited power, understanding and ability, causes limited destruction and disorder, and corruption and crime remain confined to that limit. But when it constitutes a party, the destruction and corruption will be within the limit of a multicellular creature.

Nationality or a race can make such mischief and corruption that the whole mischief and corruption of the individuals cannot have as much. This is because a united collection has a kind of efficiency much more than that of the whole individuals taken one by one. The characteristics of a compound of oxygen and hydrogen can never be the same as that of each one of them alone, because there is a certain quality in a compound which is not in its ingredients.

The mischief of a compound *Ṭabi'ah* is much more than the mischief of the total individuals. So, the problem of the social sciences is that they only consider *Ṭabi'ah* and act accordingly, and the discovery of the better management in these social sciences is the management of *Ṭabi'ah* alone, the best of which is the most dangerous one.

The natural sciences and their specialists had a limited outlook and they glanced at nothing farther than the current materialistic world, though there might have appeared a physician, a deep-thinking engineer or a conscious geologist. Being specialist in the natural sciences does not necessarily

end in being deep-sighted in worldly and social questions. But being specialized in social sciences necessitates the study of mankind as a whole. Man looks at the social phenomena from an angle enabling him to understand the interpretations of the movements and victories, and comprehend the whys. Principally, if we are to see that religions are the supreme social sciences, the one who has enough cleverness in social sciences, as it is quite possible that without being versed at social sciences, the religious social phenomena could not be discovered. If one day the judgement of the religions concerning social sciences were to be exposed to the judgments of the world, naturally, the early believers in religions must be scholars of social sciences.

Therefore, scholars of social science are the apt arbitrators to judge the ultra theories of the sociologists. It frequently happens that the people keeping away from religion seem apparently to move on a straight line, while, in fact, they are on a round and circular line, and at the end they reach the same point from which they tried to run away, but took a distant course.

In order to eschew accepting servitude and initiation, man turned to science, and used it as a shield, to be away from wisdom, religion and the prophets. He, thus, rejected all religions and sacred matters.

In order to avoid religion, man turned to aesthetics, and, becoming an expert at that field, he could understand the meaning of "God is beautiful" better than before.

If the Qur'ān were a book of sociology, and if we are concerned about knowing it, we will be unable to do so without being sociologists. So, man proceeds forth along the rout he

had chosen in order not to be in need of the prophets. But as soon as this century of the social sciences comes to an end, and man tries to put his highest limits of thought, understanding and experiment to examination, and presents better management and education, and better methods of government, he realizes that his efforts to obtain what he wants and to get rid of difficulties and the dangers of war, colonialism, injustice and aggression, he comes to the conclusion that his position, compared with that at the beginning of the movement, is not as desired.

Every problem for whose solving the natural sciences and social sciences were resorted to, and the suggested solutions brought about further problems, due to the existence of a fundamental problem in social sciences. So, notwithstanding this revolving and succession, and *Ṭabi'ah*'s ending in a blind alley, man does not get to a blind alley, rather, *Ṭabi'ah*'s despair is the start of the hope of *Fiṭrah*.

Man, in the natural science, did not intend to study the world, but just to be busy and remove the difficulties. His endeavors were further to overcome the others, or at least, to ward off the danger of the domination of the others, so, he resorted to researches and discoveries in the natural sciences. But by every new discovery he got more acquainted with the greatness of what is done in creation. Therefore, both the natural sciences and social sciences were offered at the time of running away from religion, while later on they came closer to religion. So, it can be said that the period during which man was satisfied that his social science was a transient period, and was an evidence of

اماالزيدفيذهب جفاء

As for the foam, it passes away as scum upon the bank ...

and the next period is

اماما ينفع الناس فيمكث فى الارض

as for that which benefits the people, it remains in the earth (Sūratur-Ra`d/17). The gist of all those researches in the natural sciences was the knowledgement of the firmness and the consolidation of creation, and the extracts of the experiments in social sciences were the acknowledgment of man's incapability of guiding himself.

During this period, social sciences take shape on the basis of the *Fiṭrah* government over *Ṭabi'ah*. In this new basis, instead of interpreting "Struggle for survival" as warring with one another, it means attempting to become free from temporariness and join eternity and everlasting, as a new advancement such that man, instead of engaging in a kind of living that can have no interpretation nor a direction, engages in a clear, self-conscious and credible program. During the stage of *Ṭabi'ah*, it was a natural attraction on whose basis man used to choose his style for eating and sleeping, but he was not aware of the reason for so doing, and this very inquiry was what distinguished him from an animal. In the period of social science, in which man believed, so much, this inquiry was somehow dismissed from thinking. But in the coming period of social science, not only this inquiry is not dis-

missed, rather the bases of the future sociology, economics and management will be founded upon it. In the coming sociology, which is the sociology of *Fiṭrah*, the first talk is about man's tendency to acquire knowledge. In the current sociology of today, the first talk is about man's acquiring power, and both instances are correct, because *Ṭabi'ah* seeks power and *Fiṭrah* seeks knowledge.

When the question of knowledge in the *Fiṭrah*-oriented sociology is discussed, acquiring knowledge is regarded a principle, while *Ṭabi'ah*'s orientation to have more and to be before the others, falls within the farm of *Fiṭrah*-orientation to know more, to understand more and to be informed more, and whenever *Ṭabi'ah* tries an act unawares, *Fiṭrah* prevents it.

Power was a complicated question in the *Ṭabi'ah* sociology. Without the ambition for power, there could have been no meaning in movement, and wherever there was power, there were expanded corruption and destruction. The dispute between capitalism and socialism was about the method of solving the question of power. Socialism believes that if a member of a society possesses wealth, he will misuse it in plundering. Therefore, private ownership cannot have an identity and be acceptable in the face of public ownership which will have to establish a government to defend the interests of the poor.

History testifies that taking the power out of the individuals' hands caused them to have no motive to be present among the society, which entailed the historical collapse of the pyramid of socialism. On the other hand, those who entrusted the power with the individuals, are facing today the

phenomenon of the plunders of capitalism and the ever-increasing destructive power of the capitalist, such that the masses of the poverty-stricken people are willy-nilly proceeding towards the sacrificing altar looked for by the capitalists. In the *Fiṭrah*-oriented sociology, instead of leaving *Ṭabi'ah*'s seeking power uncontrolled, or being controlled from outside, *Fiṭrah* controls it.

In *Fiṭrah* system, friendships are not based on encountering a mutual enemy, it rather looks for a mutual objective and a mutual search for knowledge. *Fiṭrah* have an objective which brings them together, while the *Ṭabi'ah*s have objectives which separate them from each other. *Ṭabi'ah* is selfish and wants glory, power and superiority for itself.

Two kinds of selfishness and two superioritie can never be reconcilable, because the superiority of the one requires divesting the other of it. Glory, in its naturalist sense, means the need of luster, self-assertion and attracting attention of the others towards the individual. But in the world of *Fiṭrah*, glory means being in no need of self-assertion, because *Fiṭrah* believes that whatever is given to it is a trust and it is always ready to give it back, while *Ṭabi'ah* covets putting its hands over a trust, since it takes the trust to be its own.

Fiṭrah is a door which opens the insides of the people to one another, and connects their hearts to each other. But *Ṭabi'ah* is a door which opens to man hostilities and hatred.

The naturalist sociology considers the aspects of hostility and dispute, and it does well in its consideration, because man, in this aspect, is what the sociologists are in quest of.

The Ideal Man and the Ideal Society

If we agree that *Fiṭrah* exists in all men, it can be, like *Ṭabi'ah*, educated and developed. And if we know that the basis of growth of *Fiṭrah* is asking questions from which *Ṭabi'ah* runs away, other aspects of man's existence will show up.

There will be warmth and light after a period of smoke and darkness. *Fiṭrah* is worry remover and animation creator, after a period of grief and depression. It is this period, the period of grief and isolation of *Fiṭrah* that *Ṭabi'ah* accepts. To move from *Ṭabi'ah* to *Fiṭrah* requires a little study and thinking about the future. The haste which is in *Ṭabi'ah* does not allow a movement's thinking and contemplation. This short movement of thinking and contemplation would change the course of the humanities and divide them into the two branches of: *Ṭabi'ah*-based social sciences and *Fiṭrah*-oriented social sciences.

The ideal man of *Fiṭrah* is the one whose *Fiṭrah* has been fully successful in educating his *Ṭabī'ah*, and it no longer makes any movement without the permission of *Fiṭrah*.

The ideal society of the *Fiṭrah*-oriented people is that which is governed by the perfect *Fiṭrah*-oriented rulers, and in which no one would do anything without the assent of the pure *Fiṭrah*-oriented leaders, and the beginners at *Fiṭrah* would have more and more confidence in their leadership and in their own development. Then, there will be a society which is in the core of existence and in harmony with the movement of existence as a whole. Therefore, the *Fiṭrah*-oriented society is not a closed one, rather it is an open society ready to accept all realities. That which is known today as

man's freed nature, is, in the ideal society, placed in its proper place and is benefited by all its powers.

If *Fiṭrah* is taken to be the principle and the foundation, and if *Ṭabi'ah* is taken to be the principle and the foundation, and if *Ṭabi'ah* is taken to be at the disposal of *Fiṭrah*, there appears from the collection of *Fiṭrah* and *Ṭabi'ah* the ideal man, and from a collection of such men there will appear man's ideal society.

The dam which *Fiṭrah* builds before *Ṭabi'ah*, reserves the powers of *Ṭabi'ah* and increases and expands their fruits and effects. For example, when *Fiṭrah* builds a barrier of shyness and chastity against *Ṭabi'ah*'s sexual power, this power becomes the grounds for beauty. If the sexual powers are not decreased, the man feels, in his association with the woman, a kind of warmth and fervor, giving life a sort of beauty, perfection, warmth and affection. On the other hand, the fruit of using this power will be the children whose education increases the joy of life. If *Fiṭrah*, the builder of dams, is denied, and if *Ṭabi'ah*, the breaker of dams, is set free, the rearing flood of the sexual instinct, will brazenly be released, and there will remain neither a reserve of powers nor a healthy plantation to be cultivated. Naturally, this instinct will, after a while, be exhausted, and its short flood-like assault results in unrepairable damages. So many families have been ruined in the course of the flood of this instinct of *Ṭabi'ah*-oriented men and women. Young men and women will quickly be ousted of sexual activities, and many men and women will eventually be separated from their homes and warm lives, and so many children will be deprived of healthy patronage.

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The ideal society without *Fiṭrah*, and the ideal man without *Fiṭrah* are like an uncurbed flood. The concerned people who want to use the UN as a barrier in the face of human aggression, of what kind of elements must they choose their personnel for such a task? Practice shows that these were chosen from the *Ṭabi'ah*-oriented elements or the supporters of the *Ṭabi'ah*-oriented ideal societies.

If the dam of *Fiṭrah* breaks down, and the primary *Fiṭrah* is denied, and the *Ṭabi'ah*-oriented man picks up a pen to write social sciences, and on the basis of those social sciences the principles of the laws of the society are written, and on the basis of these principles there appear jurists and experts to write down regulations and laws for politics, economics and education, then, on the same basis appear the schools of thought, and each school thinks of its own ideal society, and to attain to it, establishes governments, nevertheless they will attain to nothing better than that to which attained the people of the world of the past country.

Can a dam be built with the outcome of tyrannies and wantonness? Can a dam be built on a river after that it had passed the narrow neck and dispersed in the vast valley? It would be too late for that. We believe that the dam of *Fiṭrah* must be founded during childhood as the most suitable period. The society which is the outcome of such *Fiṭrah* can stand, like a dam, in the face of the tyranny of he *Ṭabi'ah*-oriented people.

We also believe that the UNO, into which the very founders of the new humanities have penetrated too deeply, cannot built dams in the face of the humanities which are overwhelming the east and the west of the world. The only way

to build dams is that *Fiṭrah*-inclined people should announce themselves on the basis of their own humanities, without changing their original course in the events of naturalism, disregarding whether they get victory or get the worst of defeats. This very victory or defeat will, in the next round, be of great effect in reviving *Fiṭrah* and the production of *Fiṭrah*-oriented men, such that both *Fiṭrah* and *Ṭabi'ah* find their supporters all over the world.

The best way to spread *Fiṭrah* is to be steadfast to innatism. A quick and lightening-like victory can never strengthen the skeleton of a *Fiṭrah* society, rather the continual colliding with *Ṭabi'ah* (naturalism) is a constructive way to prepare the society to accept *Fiṭrah* (innatism).

With these multi-party establishments, all of which stem from *Ṭabi'ah* (naturalism), and with the warp and woof of their rules and laws, and with even their constitution of their society being of *Ṭabi'ah* (naturalism), how can they encounter *Ṭabi'ah* (naturalism), on which all the general course of the world is based? The only way to steadfastness is the current of the tortured and whipped *Fiṭrah*-oriented person under the direct and indirect strikes of *Ṭabi'ah* (naturalism), and persisting on consciously going on.

The movement of the prophets was generally like this. They started by overcoming their *Ṭabi'ah* by *Fiṭrah*. Through *Fiṭrah* they realized that to transgress others' rights was like transgressing one's own rights. They saw how *Ṭabi'ah* covetously thinks of plundering the wages of the toiling people and the savings of the others entrusted to it as trusts. Equality with others make them regard any kind of exploiting the others like being themselves exploited by the others. This was a

strong prevention.

The argument between *Ṭabi'ah* and *Fiṭrah* starts from this point, and if this arguments is carried on under the leadership of *Fiṭrah*, and if *Fiṭrah* can control *Ṭabi'ah*, both *Fiṭrah* and *Ṭabi'ah* will be constructed. Man, by disobeying *Ṭabi'ah*, is elevated. True that *Ṭabi'ah* and *Fiṭrah* are always arguing, but this does not mean that by omitting *Ṭabi'ah*, *Fiṭrah* can proceed ahead. Actually, it is on the basis of detaining *Ṭabi'ah* that *Fiṭrah* can get on the spring board to jump from potentiality to actuality.

Originally, *Fiṭrah* appears from the source of potentiality, and the more the *Ṭabi'ah*, independently from *Fiṭrah*, presents its needs, and the *Fiṭrah*, independently from *Ṭabi'ah*, rejects these needs, the more the flowing of the source will be. The dispute between the water and the river-bed, causing muddy water, will be in the interest of the river-bed, as it will no longer be the same as before. In fact, the river-bed does resist the current, but not as preventive obstacle, but just to curb the quantity of the flow.

Ṭabi'ah does not always have standard demands, but it, stage after stage, changes the array of its combat with *Fiṭrah*, adjusting the limits of its expectation in each stage automatically and according to the new situation and in proportion to it, since *Ṭabi'ah* desires can have no boundaries, not that they observe no law and regulation.

The universe is the product of the Will of the Origin of Existence, and, since Will is calculated, we refer to it as law. Those who think that will is a handicap to the law, have known neither the law nor the will.

Will is the foundation of law. Wherever there is a law, or

there is a causality correlation, will can have a sense. Will is the foundation of causality correlation. As the happenings of will[1] are calculated, the world becomes a lawyer. Law is abstracted from the systematic events of creation. The fight between *Ṭabi'ah* and *Fiṭrah* have in every stage a new position. If *Ṭabi'ah* was victorious, the limits of exceptions of both *Ṭabi'ah* and *Fiṭrah* change.

The course of both in this argument is progressive, whether upwards or downwards. If it is not higher than the geometrical progression, it is not lower than the arithmetical progression. If the proportion is a limit not higher than a multiplication, it is, however, is not lower than addition.

On the other hand, this very *Ṭabi'ah* which plays a preventive role against *Fiṭrah*, plays, at the same time, the role of elevating *Fiṭrah*. Similarly, although the wind resists the airplane's movement, yet, the movement of the airplane upon the wind causes it to elevate higher than higher. If the wind decreases its resistance against the aeroplane and lessons its pressure for the aeroplane, its elevation decreases, and it may fall down.

It must be noted that *Ṭabi'ah* is not only the sexual drive which, after long fighting with *Fiṭrah*, and weakness, comes

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[1] The matter which is related to will and law, and which is taken from the characteristics of things, is like the matter related to will. Moses' staff, which swallowed up seventy-thousand sticks and ropes, when became a staff once again, its weight did not increase. This is the relation between existence and will. That which is in the Bible and in our *ḥadiths*, concerning a small quantity of food of which so many people ate, yet it did not decrease, speaks of matter's relation to will, not only a law abstracted from will, since the origin of existence is abstracted from Will.

to an end and is finished. The spiritual desire is much stronger than the sexual and material desires, and as long as man is living, he faces, after the low and weak desires, stronger desires. If man could resist those desires he would elevate higher. Furthermore, disregarding the question of old age, one may think that, by being above the level of the materialistic desires, there will remain no *Ṭabi'ah* to be fought against, and be higher elevated. But it is not so. For the elevated people *Ṭabi'ah* can be an orientation towards spiritual possession and an attachment to it. Sometimes it is related merely to attracting the hearts and the faces, which is more attractive than any kingdom, deeper rooted than any government and more effective and higher than any leadership.

In such elevations the existence of error and deviation are not only possible, but their danger is much more, and the need for alertness increases. Within these stages honesty acquires more importance, and keeping it becomes more difficult, and the danger of betraying the trust and losing it becomes ever increasing.

The one who is unable to guide one's body and organs to a good extent, is not competent to be entrusted with the *wilāyah* of the others, and if one likes it, one must be warned and advised against the dangers. But the world is a place for trial, and there can be plenty of opportunities in which the *Ṭabi'ah* and *Fiṭrah* oriented men may attain to their objectives. One takes these opportunities to be trusts and acts as a trustee, while the other takes the trusts to be opportunities to be utilized to one's desires.

Ṭabi'ah is the spring-board of *Fiṭrah*, which, through controlling *Ṭabi'ah*, proceeds forward. Had it not been for

Ṭabi'ah there could have been no advance.

The course of the government of *Fiṭrah* over *Ṭabi'ah* is founded on this principle. Had it not been for man's curiosity and searching, naturally there could have been no such scientific progress. Man's particular moralities, on one hand, and the world's conditions, on the other, paved the way for man to do researches leading to the advancement of sciences and arts, and to invent so much instruments for research. A clear evidence of this claim is the existence of so many people who lead luxurious lives full of comfort. For example, in Africa, with all its forests, animals and birds and wild fruits and many other bounties, the sense of want did not take shape, since there was no need for that. But the people of other regions which were surrounded by seas, having little access to fruits and animals for hunt, turned to agriculture and were forced to engage in innovation, invention and traveling around the world, and thus they developed. In this way the existence of *Ṭabi'ah* in man grants *Fiṭrah* a firm and steadfast development, as if each stage takes its good shape first, then the development of the next stage takes place.

Despite its combat with *Fiṭrah*, *Ṭabi'ah* is the basis of the development and elevation of *Fiṭrah* through this combat. It seems that the secret in this question was even hidden from the angels who said:

اتجعل فيها من يفسد فيها و يسفك الدماء و نحن نسبح
بحمدك و نقدس لك قال انى اعلم ما لا تعلمون

"... They said: 'Will you place in it some-

one who shall make mischief in it and shed blood, whereas we extol your faultless glory and sanctify you?' He said: 'Surely I know what you do not know.'" (Sūratul Baqarah/30)

It is the existence of *Ṭabi'ah* which causes mischief in the earth and bloodshedding. But here there is no *Ṭabi'ah*, no mischief and no bloodshed, as there are glorifying and sanctifying. Allah says: *"I know what you do not know."* He teaches Adam all the names and when He shows the facts to the angels and asks them to name and explain them, they say:

لاعلم لنا الاما علمتنا انك انت العليم الحكيم

"We have no knowledge but that which You have taught us, You are the Knowing, the Wise." (Sūratul Baqarah/31)

Allah told Adam to tell the angels the meanings of those matters and the names of the facts. When he did, Allah said to the angels: *"Did I not say to you that I surely know what is in the ghayb of the heavens and the earth and (that) I know what you manifest and what you had been hiding."*

The *Ṭabi'ah*'s big service to *Fiṭrah* is that it created the course of the quest for Allah in *Fiṭrah* of all beings, directing the eyes of *Fiṭrah* from *Ṭabi'ah*'s window towards signs of wisdom which, without it, this outlook could not exist. Without *Ṭabi'ah*, man could not get in touch with any natural

thing for study and experiment. Had there been no *Tabii* (natural) needs, there would have been no motive to conduct experiments and uncover the phenomena of this world. Even wars, despite their catastrophic aftermath, have always enhanced man on the road to new researches and discoveries, before and after them, such that man, before a war, endeavors to prepare for it, and after a war tries not to lag behind and to make for the losses. So, this abased world and the low *Ṭabi'ah* must not be disregarded in this respect.

The discoveries of the natural sciences on the road to monotheism, changed the world, which our ancestors thought to be mere hill on top of which one could look over the scenes, into a great mountain, of which only the skirts are seen, and what is seen by aided eye is a bit farther than the skirts. Its midway and the peak are out of supposition and discussion. Today, the couples which use the multiplication of the phenomena are so numerous that they are uncountable, such that the two elements producing water is a very common phenomenon.

سبحان الذی خلق الازواج کلها .... و مما لایعلمون

Glory be to Him Who created all the pairs of which the earth grows and of themselves and of what they do not know (sūratu Yāsin/36). This circle of naturalism, the circulation in nature, is the highest stage of history, from the monotheistic point of view, even though the *Ṭabi'ah*-oriented man think of nothing but enmity and rivalry, and have no time to spend on studying and thinking about the discoveries, while the *Fiṭrah*-oriented man picks the flowers of the fruits of their researches and gets pleasure from them.

Creation and *Fiṭrah*

Consequently, the world is the creation of the Wise. And if man does not step forth towards Him and does not reach perfection, he will go along a road which causes him to be imperfect and a means of the perfection of the others. If they can run away from their own perfection, they cannot release themselves from becoming means for the perfection of the *Fiṭrah*-oriented men. Had there been no wicked people, the patience of the patient and the steadfast people could not have manifested.

Satan, who is a fugitive from the way of perfection and is desperate, and thinks of nothing but ugliness and corruption, plays an important role in the perfection of the perfect ones.

Ṭabi'ah is beautiful, and plays an important, more important, high and higher, role, on the condition that *Fiṭrah* becomes the keeper of Allah's commandments, and the prophets show Allah's instructions to *Fiṭrah*. When the *Ṭabi'ah* becomes active within the frame of the limits, *Fiṭrah*, which is God's light, manifests itself, and man's highest *Fiṭrah* and lowest *Ṭabi'ah* fall within a single unity. This creature who stands fast by himself and in *Ṭabi'ah* name, has a stronger orientation towards showing his servitude to Allah. On this basis, there will be created a connection of affection and mercy between Him and His servants, and where there is no *Ṭabi'ah*, such a care cannot be either. The leap of the highest affection with the *Fiṭrah* of the *Fiṭrah*-oriented men is always obtainable from under the fire of revolt and the high tyranny of *Ṭabi'ah*-oriented men. Therefore, love, which is the leap of the created to the Creator, and the descending of the flood of the Creator's affection upon the created, are a ladder for

proximity (to Allah) in the eyes of the knowing and conscious being, though the existence of *Ṭabi'ah* may be a detainer of movement.

The presence of the prophets indicates an ideal man and society in them, in their families and in their household. Their beliefs, utterances and conducts during their lives are the dressing up of the method of an evolutional movement, so that they may observe the limits and put every phenomenon into its proper and natural place, in which case, the beauty of the Beautiful manifests itself. Is it not possible to contain the ugliest and the most beautiful picture in a single one so that by changing them two forms may appear?

The question is that there is no difference between what is in the worst man and what is in the best man, as far as the number of the phenomena and their kinds are concerned, the only difference is in the impressions of the phenomena. The worst of the *Ṭabi'ah*-oriented man possesses the same as is possessed by the best of the *Fiṭrah*-oriented man. But in the perfect *Fiṭrah*-oriented man all the phenomena are in their ideal places, while in the ideal *Ṭabi'ah*-oriented man, the phenomena are so displaced that they are turned upside-down.

The society in which *Ṭabi'ah* naturalism, in its retrogressive course, has reached the end, is such that the low organs determine to be or not to be for the heart and the spirit. Sex and the pejorative phenomena current in today's societies are an advancement to alienation from oneself and society. This addiction to sex, opium and narcotics is a kind of displacement that the base organs decide the limits of the life and the movement of understanding and comprehension. This over-

turned man sees that his intellect is a barrier in his way to reach the highest pleasure, thus, he resorts to opium, addiction and intoxication to get rid of the bothering intellect.

In order to activate the sexual attraction of man on one hand, and to inactivate his feelings and perceptions, on the other hand, the scholars worked day and night, making use of the experimental sciences to that purpose, but to no wonderful result, except that a phenomenon leaves its own limits. Jesus (A.S.), for whom humanity cherishes so much esteem and honor, was a man with each part of him in its proper place. The beauty of Jesus and his mother, Mary, the dazzling of Jesus and his mother, Mary, the dazzling beauty of these mother and son was the result of the return of each phenomenon to its own natural place. When he brought the dead to life, and turned the congenite blind to seeing, it is not because a superman had done it, but because man should know that the son of a *Fiṭrah*-oriented person is capable to doing something, with the permission of Allah. *Fiṭrah* (innatism) means stationing each phenomenon, or an organ, in its proper place, and deciding the limits for the low organs by means of the programs planned by the higher systems. If one accepts that the world has a Wise and Knowing Creator, one will certainly realize that perfection lies in the fact that the world's affairs should be in conformity with the will and command of that Wise Creator.

Chapter Eight

Congeniality and Uncongeniality in the New World Order

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If the appearance of all the beings and the beauty of the flowers are signs of the ingeniousness of the gardener, who, without being seen, creates for all these phenomena an original course for the appearance of the best color and the most harmonious shape, then such comprehension should take the position of commandership.

Fiṭrah (innatism) means following the example of the beauties and their perfections. *Fiṭrah* (innatism) is to see the model, to take it as an example and to strive to discover and get at it. *Ṭabi'ah* (naturalism) is submissiveness and taking the lowly organs, or the desire to obtain power and fame, as leaders to be followed wherever they may go. The man who is formed in this way is so ugly that he has to break all the mirrors and to blind all the eyes and to destroy every understanding so that his ugliness may not be seen. He is even worried of his seeing it himself. This is the reason for his turning to opium, addiction, intoxication, amusements and

time-killing.

The starting stage begins first by knowing and then deciding. The appearance of a flower is the answer to thousands of questions. A flower speaks and is a testimony to art, style and taste. To destroy a flower it is enough to do away with a necessary condition or not to do away with a hindrance. To have it reach its full blossom all the internal and external conditions for the growth of a plant are necessary.

In a world where the shortcoming of a single condition means the shortcoming of all the conditions, the appearance of a phenomenon, such as a flower, means the presence of management everywhere and in everything. And, as security is a part of the conditions for man's prosperity, the Creator of man says:

من قتل نفسا بغير نفس اوفساد فى الارض فكانما قتل الناس جميعا .

Whoever kills a person for other than man-slaughter or corruption in the earth, it is as if he had killed all mankind (Sūratul Mā'idah/32). Killing a man, i.e. doing away with the condition of man's blooming, his security and the other conditions will be inactive. If the humanity of man does not bloom, man is killed, because man is created for the blooming of humanity. If humanity blooms, killing man will not be a danger to him. Danger threatens those who want to take his blooming from him. So, the one who wants to eliminate man's security is as if he is killing all men.

The world is only one, the double polarity is rejected. If man's existence prospers, why should man dry up and be

rotten before blooming? A hand has grown up a flower, so, why should not it be entrusted to that hand? A flower is an evidence of the potentiality of its unique grower. All these beings are the hand-bred of a single hand. Man wonders: how to attain to perfection? *Fiṭrah* replies: There is no way to perfection and blooming except by entrusting oneself to the grower of the flower.

Fiṭrah believes that there is no way other than entrusting oneself to the educational system of existence. The prophets have brought to man this educational system. They showed exactly what *Fiṭrah* was looking for:

افغير دين الله يبغون وله اسلم من فى السموات والارض

Do they seek other than Allah's religion while to Him submits whoever is in the heavens and in the earth? (Sūratu Āli 'Imrān/83). Now that all beings grow under His breeding, and develop by His education, under whose education other than Him can one grow and develop, and who else can write down the program for our prospering?

The war of the *Ṭabi'ah*-oriented men with one another is the deafening sound of man's collapse and the utilization of science and knowledge for the sake of annihilating and pulling down the construction of humanity.

The New World Order and *Fiṭrah*

In the era of knowledge and learning, to die in the desert of ignorance and illiteracy is a painful tragedy. In the era in which man, more than anytime else, has known the world,

still dies away by the disease of being unaware of himself and his destiny. Men today suffers a great deal from lacking leadership. When man could not recognize a value for the world and life, he could not be benefited by the leaders. In our time, which is a time for questions and knowledge, the existence of a divine leadership, which can meet the needs of the world, is felt much more than anytime before. If the boastful and tactless people, who still do not believe in their collapse and reaching a blind alley, are kept in suspension, and, like their other *Ṭabi'ah*-oriented non-pious ancestors, are left aside, it will be a better commotion for the *Fiṭrah*-oriented people so that they may not lose the opportunity of preparing man to return to the world of *Fiṭrah* (innateness) and *Fiṭrah* (innatism). So many *Fiṭrah*-oriented persons should shed their blood in order to make *Fiṭrah* (innatism) universal and prevalent. The doubts of the ancestors caused the confusion of today. If the *Fiṭrah*-oriented people of today doubt, the coming *Fiṭrah*-oriented people will have no chance to think about the blocked *Ṭabi'ah*-oriented men.

Today, as man has attained, through his world outlook, to a better position, and the empty and baseless schools of *Ṭabi'ah* (naturalism) fall over one after the other, the best chance is offered to the *Fiṭrah*-oriented people to establish the new world order in the direction of *Fiṭrah*. *Fiṭrah*, as it is evaluated by the *Fiṭrah*-oriented people who have so far been ruling the world, and the present bewilderment of the world is due to the undisciplined *Ṭabi'ah* (naturalism).

If a new phenomenon must be presented to the world, it should be the rule of the *Fiṭrah*-oriented people who have, along the many historical ages, been under the pressure of

fear and horror, and they never had, in any of those ages, a proper chance for paving the grounds for the reviving of *Fiṭrah* of men. The new world order means training the children on the basis of a *Fiṭrah*-oriented method, which should not be under any sort of horror, fear or insecurity ruling over the people, so that their *Fiṭrah* may manifest itself, and fear of betraying the trust and fear of being questioned by one's conscience, take the place of the people's fearing one another. Man's children, by being freed from fearing the created, can taste fearing the Creator and the pricking of the conscience. By giving up hope in the weak created, they will understand the meaning of having hope in God. By neglecting attachment to small powers, they will celebrate the concept of depending upon the unlimited power of the Creator of existence.

Such a day will be a luminous occasion in the life of the innocent children when, by being freed from oppression, hostility, hatred and deceit, they step into a lighted world of confidence, affection and oneness, to see that the world has been changed into a hell by man. Otherwise, a world without lies, sinning, hatred, disgust, narrow-sightedness and selfishness would be a paradise of affection, love, tranquillity and pleasure.

A conscious and equitable judge is the shelter for the wronged *Fiṭrah*-oriented person, and a condemner of the unjust *Ṭabī'ah*-oriented person. When the horrible shadow of rule of the world's *Ṭabī'ah*-oriented and selfish people is removed from the heads of the people of the world, and *Fiṭrah* (innatism) becomes the caretaker of the social ways in the world, the roots of injustice, lies, tyranny, fear, war and mas-

sacre, which are the nature of the unbridled man, will be dried up inside them, and the human *Fiṭrah* will, from childhood, rule over their *Ṭabi'ah*. The grounds for the joining of the released *Ṭabi'ah* together, will no longer be there, while *Fiṭrah*, by joining together, will manifest their unmatched brilliance, and the world will be illuminated with the light of *Fiṭrah*.

Fiṭrah looks for the right, and it does not want more. It is a good trustee for power, might and rule, as otherwise when *Ṭabi'ah* comes to power it will be afflicted with pride and conquest, and thus, it is not competent to be entrusted with power and rule. Therefore, first, there should be *Fiṭrah*'s rule over *Ṭabi'ah*, then the rule over the others. First curbing overindulgence in oneself, then curbing it in the others.

When two aggressors come to an agreement, whether because of fear or greed, the collection resulting from these two aggressors will have a new social specialty. The organizational ability of this power, is not, in fact, like one plus one, as these two powers have not come together because of accepting one another, but because of coveting one another. Should there appear a stronger fear or greed, they would back each other, and each one of them would use the other as a shield to protect himself, or he would sell out the other, or destroy him. Anyhow, when two *Ṭabi'ah*-oriented men come together for whatever reason, and unite, they attract a third power, and the ability to organize goes up, and they sweep with them any weaker *Ṭabi'ah*-oriented groups who happen to be in their way and destroy them. It is not that the *Ṭabi'ah*-oriented powers select their enemies and try to aim only at the *Fiṭrah*-oriented side. They have accepted crime as the

basis of their progress, disregarding price and means. But when a *Fiṭrah*-oriented person joins another *Fiṭrah*-oriented person, they turn into a firm rooted unity. *Fiṭrah* has a single color, meaning, direction and aim. *Fiṭrah* is not the result of different and disputed matters making it multicolored and contradictory. The ego of *Fiṭrah* is its eternal origin, and the ego of *Ṭabi'ah* is its actual status. Hence, the unity of *Fiṭrah*-oriented men is steadfast, and its relevant organizations are resistant and powerful, and with every strike it gradually refines its fragile and vulnerable *Ṭabi'ah* from this association, as an Arab poet say:

لله درالنائبات فانها صرد اللئام و صيقل الاحرار

How good the heavy blows are:
They break down the ignoble and polish up the noble
The noble and the ignorable are the Fiṭrah-oriented and the Ṭabi'ah-oriented ones.

If the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented are exposed to similar blows, different results will come out. Although we put both in a single row and expose them to the same blows of trials and examinations, and though these two groups enter alike, yet they come out differently. Actually, the matter has nothing to do with external conditions, education or teaching. What is related to the outside of man does not remain for him:

من جاء بالناس ذهب بالناس

The One Who brings the people takes them away.

The intruder who comes under a good name, goes out under a bad name. The one who comes at the invitation of *Fiṭrah* remains, and what remains is that which takes place inside man. Consequently, the ideal man, according to the Qur'ān, is the one who swims against the stream. The ideal *Fiṭrah*-oriented man is the one who stands in the heart of the *Ṭabi'ah*-oriented men. The ideal *Ṭabi'ah*-oriented man is the one who appears in the nests of the *Fiṭrah*-oriented, while the *Fiṭrah*-oriented men are incapable of attracting him.

ضرب الله مثلا للذين كفروا امراة نوح و امراة لوط ....
النار مع الداخلين. و ضرب الله مثلا للذين .... و نجنى
من فرعون و عمله ....

Allah sets forth an example to those who disbelieve the wife of Noah and the wife of Lut. They Both were under two of Our righteous servants, but they acted treacherously towards them so they availed them nothing against Allah, and it was said: "Enter the Fire both of you with those who enter." And Allah sets forth an example to

> *those who believe the wife of Pharaoh when she said: "My Lord, build for me a house with you in Paradise and deliver me from Pharaoh and his doing..." (Sūratut-Taḥrīm/10 and 11)*

Here, it is the women who are presented as examples of humanity, not the men, because trying to prove the independence of the women shows the question of the independence of men as taken for granted, since nobody claims that in the history men had been under the women's rule. Periods of women's government are rare in the history, which mostly speaks of the rule of man. The Qur'ān says that this external ruling falls short of changing the course of *Fiṭrah* and *Ṭabi'ah*, as both follow up their path, and man, with these two powerful phenomena, *Fiṭrah* and *Ṭabi'ah*, chooses the course of his movement from among different happenings. The external *Ṭabi'ah* happenings are incapable of facing man's internal *Fiṭrah* happenings. At the same time, the external *Fiṭrah*-oriented powers are incapable of obtaining the consent of man's internal *Ṭabi'ah* (naturalism).

Anyhow, man's important affair is that his internal questions are so strong and decisive that the strongest external happenings would not be able to change man's internal equations. It has been noted that from among the darkest societies there rose the most brilliant persons. From the dangerous *Ṭabi'ah* (naturalist) happenings there may appear prominent *Fiṭrah*-oriented persons, and from prominent *Fiṭrah*-oriented men may appear dangerous *Ṭabi'ah* (naturalists). The truth is that the original turning point is man's internal particularities and their kinds and how they

are chosen:

لقد حق القول على اكثرهم .... فهم لايومنون. انا جعلنا
فى اعناقهم .... فهم مقمحون. وجعلنا من بين ايديهم....
فهم لا يبصرون. و سواء عليهم انذرتهم ام لم تنذرهم
لا يومنون.

Certainly the word has proved true of most of them, so they do not believe. We have put on their necks chains reaching the chins, so that they turned stiff-necked. And We have set a bar before them and a bar behind them, and they do not see. And it is alike to them whether you warn them and warn them not, they do not believe. (Sūratu Yāsin/7-10) This *āyah* proves that all these realities are left to man's choice, and the searching *Fiṭrah* in man facilitates joining *Fiṭrah*. But the *Ṭabi'ah*-oriented men, who try to kill their own *Fiṭrah*, are void of a hearing, talking and understanding factor. The Qur'ān says:

ان شر الدواب عندالله الصم البكم الذين لايعقلون

The worst of animals, in Allah's sight, are the deaf, the dumb, who do not understand (Sūratul Anfāl/22). It is innateness which can see, talk, hear and understand. Whoever forsakes *Fiṭrah* will remain blind and dumb, and will be the basest of animals in Allah's sight.

For this reason *Fiṭrah* for man is like the head, and *Ṭabi'ah*

is like the organs and limbs. The *Fiṭrah*-oriented men, though limited, yet they get purer and more transparent under the blows of the events. Though it is possible that in the clash between the *Fiṭrah*-oriented and the *Ṭabi'ah*-oriented men many of the *Fiṭrah*-oriented men may be killed, yet from among the survivals, the *Fiṭrah*-oriented men will rise once again, and they will regain many of their original forces out of the active naturalists. The *Fiṭrah*-oriented men who have passed through the hard times of *Ṭabi'ah* (naturalism) will have so immunity against the *Ṭabi'ah* (naturalist) and their plots that the fresh *Fiṭrah*-oriented men do not have.

At last, *Fiṭrah* in man is the basis of his eternal life. What makes *Fiṭrah* live is that legendary elixir of eternal life.

> *O heart! Drink of this water and live forever*
> *Do not say that the spring of life is legendary, impossible.*

The evidence proving the eternity of *Fiṭrah* is that its existential systems, compared with those of *Ṭabi'ah*, are like the existential system of a butterfly compared with those of a silkworm — they are better and enjoy a new position from all aspects. *Fiṭrah* possesses sight, understanding, hearing and its own special ability. On this basis, its life has a new position. Actually, man's feeling of presence within the collection of existence, which is related to *Fiṭrah*, is an evidence of belonging to the great temporal and spatial collection, and of a great universal existence. Similarly, the narrow prospect of *Ṭabi'ah* in respect of small and transient affairs and being amused by passing phenomena, are evidences of its being

confined to a small section of existence and belonging to a limited life.

Actually, for the one who is *Ṭabi'ah*-oriented, amusements and intertainments are principal part of one's life, and negligence, carelessness, intoxication, gambling and other pleasures are of the necessities of one's life. Such a person has to engage himself in something which may extract him from having to answer the whys. To him, even the political and economical competitions are but kinds of mental engagements and intertainments.

But the best tranquillity of the *Fiṭrah*-oriented person, who thinks of eternity and the big world, is when he returns to himself and answers the original whys of life. At this movement he constructs himself. The time of freedom, which is destructive to the *Ṭabi'ah*-oriented man, is for the *Fiṭrah*-oriented a time of intimacy and familiarity. Solitude, which is painful to the *Ṭabi'ah*-oriented person, is, for the *Fiṭrah*-oriented one, a time for self-construction. Thinking about is, to the *Ṭabi'ah*-oriented man, discomforting, while to the *Fiṭrah*-oriented man is an attraction towards calmness and freedom. Looking at the entire existence and attempting to find one's place in it is a moment of comfort and security for *Fiṭrah*, whereas this very moment causes anxiety and confusion for *Ṭabi'ah* and the *Ṭabi'ah*-oriented man.

Therefore, the reality is the existence of two systems in a single man: The system of man's *Ṭabi'ah* which is after utilizing the findings, the information and even creation, innovation, experimentation, intellect and memory for a particular intention, while the system of *Fiṭrah*, on the other hand, is eager to use all those faculties, powers, experiments,

knowledge, intelligent and awareness in man for a different purpose.

The system of *Ṭabi'ah* thinks of getting to an internal mysterious deity and of forming the seed of the acceptability of this deity in a secret and confidential manner. This thought is even concealed from man himself, then after the establishment of the moral acceptance of this case internally, he tries to gradually impose his deity over the acceptors, and, in case of the establishment of the acceptance, he will disclose the case openly. This was what Pharaoh announced in Egypt.

فحشر فنادی فقال انا ربکم الاعلی

Then he gathered (the people) and called out and said: "I am your most high Lord." (Sūratun-Nāzi'āt/23 and 24). It was the appearance of some continual events in man that gave him the chance to express his intention, because in his time *Fiṭrah* had severely been suppressed.

The system of *Ṭabi'ah* could disclose its secrets. But if *Fiṭrah* had somewhat been awakened in men, the deity would have manifested itself under other titles, such as racism and nationalism, and generally, selfishness and individuation. Fanaticism and haughtiness have their roots in man's self-deity and naturalism.

The *Fiṭrah* system, based on reality and internal truth-seeking, with all the evidences of man's inability, cannot believe in the claims of *Ṭabi'ah* system about its deity. The *Fiṭrah* system, suspecting the claims of *Ṭabi'ah*'s system,

looks into the universe and realizes the single deity and single polarity of the whole existence. *Fiṭrah* thinks in a kind of external, internal, moral, individual, social, political and economic purification, while *Ṭabi'ah* looks forward to getting to power, superiority and force, disregarding direction, method, barriers and moral questions.

However, the two systems of *Ṭabi'ah* and *Fiṭrah* are such that *Ṭabi'ah* is fluid-like, while *Fiṭrah* is formed and its movement is based on fixed principles.

Fiṭrah does not proceed without being conscience and aware, and it would not be induced by any sort of beauty and attraction unawares.

وحرمنا عليه المراضع من قبل

And We before forbidden foster mothers for him (Sūratul Qaṣaṣ/12). Had Moses (A.S.), not refused all breasts and foster mothers, and had he not rejected sucking at the different milk-giving breasts, he would never have the chance to return to his mother. In order not to accept the milk of other mothers, he had first tasted the milk of his own mother

واوصينا الى ام موسى ان ارضعيه

And we inspired Moses' mother that: suckle him. (Sūratul Qaṣaṣ/7). Usually it is a general matter in all mothers to suckle their new-born babies, and it need not be particularly inspired to any of them.

It seems that *Fiṭrah*, before seeking *Ṭabi'ah*'s attractions, already had some intrinsic provision which it tasted from the

spring of truth, so that it may not later accept any foster mother, and would be satisfied with nothing before returning to its origin. At a time when the thirsty and hungry *Ṭabi'ah* is robbed by diverse attractions, *Fiṭrah* suffers from accompanying it in travel and life. Getting free from the ties of this libertine journey is the birthday of *Fiṭrah*, its security and reaching its destination.

Death, *Fiṭrah* and *Ṭabi'ah*

If the course of *Fiṭrah* attains to a result, death for the *Fiṭrah* which has overruled the attachments to *Ṭabi'ah* and set forth on the road of truth, will have much sweeter feelings, as there is no comparison between a typhoon at sea and *Ṭabi'ah*'s storm in the world of material, or between being deprived of traveling and being annihilated for ever with the seal of annulment on all man's existence.

من كان يرجوا لقاءالله فان اجل الله لات

Whoever hopes to meet Allah, the term appointed by Allah will certainly come. (Sūratul 'Ankabūt/5)

قل يا ايها الذين ها دوا ان زعمتم انكم اولياءالله من دون الناس فتمنوا الموات ان كنتم صادقين

Say: "O you who are Jews, if you claim that you are Allah's favorites to the exclusion of other people, then wish death, if you are truthful." (Sūratul Jumu'ah/6&7)

و لا يتمنونه ابدا بما قدمت ايديهم

But they will never wish it because of what they had done.

Their meeting with Allah is like the meeting of a criminal with the judge or the arbiter, whereas had they done for His sake and His love, their meeting with Allah would have been like the meeting of a lover with his beloved. When Moses (A.S.) told his story to Jethro (A.S.), the latter said:

لاتخف نجوت من القوم الظالمين

Fear not, you have escaped from the wrong doing people. (Sūratul Qaṣaṣ/25) The end of a journey for a man who, because of fearing sinning, or longing for reward, or loving Allah, makes his *Fiṭrah* rule over *Ṭabi'ah*, and it is like the arrival of a ship in the harbor. When the beginning and the end are known, man's course will naturally be pointed out and its point of infinity will take its place. Man's desire to have the infinitive points of the course put in their original places so that the target point be situated in its place, is impractical, tiresome, insecure and unnatural. All the problems of those who are defeated in attaining to perfection and can-

not reach a secured position in self-constructing and self-educating, and most often they are so tired and worn out that they leave the circle or deviate, are all due to the fact that the performance of their first action was dependent on the end of their course, and they started doing what must have been solved indirectly and as a consequence. The first knot which is to be undone by man is that of death.

Man has to do his very best in order to take death out of its fearfulness and horrifying state. If man is to be purged in this way, how can he set out without solving this problem? Therefore, (*Fiṭrah*), innatism, which is a clear movement towards a clear destination, cannot be harmonious with the useless escape and frontless fear, of death. Actually, by choosing a suitable and sure death one may pin one's hope on the secured and conscious movement of *Fiṭrah* and its manifestation.

When death and after death become obvious to *Fiṭrah*, it will understand that the eternal place is the most important. Therefore, it takes this life as a journey, a section. When it becomes aware of the kind of its work and its product for the permanent abode. The safe passage through the journey will be easy for it, as the arrow whose target is clear goes right into it. To be sure about this question pay attention to this *āyah*:

واستعينوا بالصبر والصلاة وانها لكبيرة الاعلى
الخاشعين ... وانهم اليه راجعون

And seek assistance through the forbearance and the ṣalāt and it is indeed a hard thing except for the humble ones, who know that they shall meet their Lord and that they shall return to Him. (Sūratul Baqarah/45 and 4 6). It advises that during this period of transfer from unawareness to awareness, from *Ṭabi'ah* to *Fiṭrah*, take help from two powers and fly with these two wings: The first being communication with Allah by means of the *ṣalāt*, and the second being controlling *Ṭabi'ah* by means of forbearance. Then it says that the *ṣalāt* is quite hard, except for the humble people, who are sure of meeting their Lord and returning to Him. The *ṣalāt*, which undoes the knots of attachments, itself is entangled in knots which cannot be undone without paying attention to the final goal, the return to Allah. That is, the first knot is the question of attending to death as a meeting with Allah. Without undoing this knot, the connection with Allah would be difficult and infeasible. Even if it is feasible, it will be quite difficult and of little avail. But if man's aim was a sound, honorable and quiet meeting with Allah, that difficulty would become easy. Other duties, such as *ḥajj* and *jihād*, are also of similar categories. They, too, obtain their necessary motive from paying attention to the meeting with Allah as the final goal. In all these situations, the original cause is that unless the ultimate destination becomes clear to *Fiṭrah*, there will be no motive in the preliminaries of the question. Those who have a sort of intimacy in their *ṣalāts*, did solve the question of death pretty well, but those who tried and not yet reached the end of their efforts, their hearts stop being present and incline towards negligence, and in every moment an affair of this life, a branch of *Ṭabi'ah*'s branches, ways of attachment en-

circle them, because of the roots of attachment to life and of neglecting death, which cause the growing of diverse fanciful desires, as well as blindly fearing death, causing confusion and despair. But the emphasis put on death as coinciding with meeting Allah will facilitate the way to servitude and forgiveness.

When man has chosen his original aim. The *Ṭabi'ah*'s rawness is taken from him gradually and the maturity of his *Fiṭrah* is increased. This can be accomplished only with the help of the original aim, because searching is from movement, and movement needs a moving power and the moving power which takes one from immaturity to maturity, reality and truth-seeking is a fundamental objective which bears the construction of man's intellectual life. The main trunk of a tree, while bearing its own oneness also bears the multiplicity of branches, big and small, leaves and fruits, and feeds all of them, removing their needs. Similarly, the original objective plays the role of nourishing and empowering man's movement. If the basis of man's decisions stem from a natural desire and at the end return to an origin growing from man's *Ṭabi'ah* and based on egoism and individuation, the human life, in that case, will be drowned in the sea of naturalism. But if the basis of man's desire was not self-adoration, but was the truth-seeking of *Fiṭrah*, the whole human life will be covered by the same light, life and activity.

Therefore, appointing the objective is to step to the first movement. If the question of death and after death is solved through forgetting it, it will form the basis of the haughtiness and the corruption of the entire individual and social life, and place man in the cocoon of beliefs and in an ocean of hopes,

desires and claims, and in a world of selfishness and self-admiration. It is in this premature state that man cannot be talked over, as he would be so entangled in the cocoon of his claims that he would lend his ear to no advice, while the forward course is that which moves from immaturity to maturity.

The fairy-faced who claimed deity.
I saw him bearded and begging!

Ṭabi'ah (Naturalism) denotes the period of pretension and self-praise. *Fiṭrah* (Innatism) denotes a period of putting off pretensions and putting on confessions, i.e. coming to oneself and waking up a period of realism and truth-seeking.

When man studies other's death, he recognizes his own death in the mirror of the other, and contemplates the fact that had man originally owned even a tiny bit of his powers, he would not have collapsed just in a single moment. When man pays attention to the origin of his own power, instead of desiring superiority and causing corruption in the earth, the desire of being serviceable, of telling the truth and of acceptance will be revived in him. In this situation the direction of his course is changed and his groundwork becomes different. If he was formerly thinking of developing and making his whims profitable now he thinks of being a block in the face of every wrongdoer, and a support to every wronged person. If, during immaturity he thought his freedom in being released from any obligation, this day he will see freedom in the very acceptance of obligations. What used yesterday to seem to him rough and difficult, this day it is easy and com-

fortable.

Ali (A.S.) says: "What seems difficult and unbearable for the self-indulgent, is easy and agreeable to the pious people."

Therefore *Ṭabi'ah* (Naturalism) is egotism. If possible, it will claim deity. Even the imposition of this claim on an open world is not unexpected from a *Ṭabi'ah*-oriented person, such that he would demand from a generation, or generations, to worship him as a god. He may even make use of the name of Allah and religion as a cover for a *Ṭabi'ah* (naturalist) government, as did all the evil-scholars:

اتخذوا احبارهم ورهبانهم اباباامن دون الله

They have taken their rabbis and monks as Lords besides Allah (*sūratul-Tawbah*/31). It is in the narratives that they did not take the rabbis and the monks as Lords to perform prayers and to fast, but it means that people used to listen to what they said and followed their instructions. Hearing is a kind of worship, and the one who has listeners is indulgent in deity and his listeners are engaged in worshipping him.

من استمع الى متكلم فقد عبده فان كان يتكلم ...
من الشيطان فقد عبدالشيطان

"Whoever listened to a speaker he would be worshipping him. If he was speaking from Allah, he would be worshipping Allah, and if he was speaking from Satan, he

would be worshipping Satan." So extensive is the circle of worship and deity. *Ṭabi'ah* (naturalism) is nothing but self-deity. If it appears to be something other than self-deity, it is to make easy the promotion of the idea. If it requires no veil nor a cover, then the naked deity of *Ṭabi'ah* (naturalism) manifests itself.

Fiṭrah turns its head away from worshipping *Ṭabi'ah*. It accepts neither its own nature, nor others' as a deity. With a glance it looks at the original powerful, the origin of all powers, and chooses Him for worship. The question is that *Fiṭrah* seeks and knows, and it chooses on the basis of its knowledge and awareness, and it finds what is deservedly worthy.

Therefore, the atmosphere which is found by the *Ṭabi'ah*-oriented people, is not to their desire, and die while fighting for expanding the atmosphere of their own deity. The palpitation of the first *Ṭabi'ah* (naturalism) was the palpitation of deity, and its last is the same, while the first palpitation of *Fiṭrah* (innatism) was truth-seeking.

Religion is a *Fiṭri* (innate) phenomenon which has been granted to man ever since his first day of human life. So, on clinging to religion, *Fiṭrah* sucked at it as an infant sucks at its mother's breast. It grew up and would never do without it. The greater the maturity of *Fiṭrah*, the more perfect the method of getting nourishment from it, and the better its action and reaction will be. The saying that the outer appearance of the Qur'ān is for the common people, its signs are for the knowledgeable and its truths are for the godly men, denotes, in fact, the evolutionary course of *Fiṭrah*.

Religion always has a new food and fresh facts in proportion to man's development and progress. It is possible that

different people of different levels get different concepts from a single *āyah* of the Holy Book. The prophets may understand from it something which the others cannot understand. From the very first day of the appearance of man, the human *Ṭabi'ah* decided to be incongruous with religion, because it wanted to keep its deity. This very nature often accepts thousands of *āyahs* of the Qur'ān and other Holy Books just to have a single sentence be accepted from him and his motive for deity be satisfied. Sometimes somebody may add a word, though correct, to an invocation so as to satisfy his *Ṭabi'ah* (naturalist)'s deity.

The Imam Ṣādiq (A.S.) advised a man to invocate as below:

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي
على دينك

O Allah, the Beneficent, the Merciful; O changer of the hearts, fix my heart upon your religion. The man, in repeating his lesson, said:

O Allah, the Beneficent, the Merciful; O changer of the hearts and the eyes, fix my heart upon Your religion, adding the word "the eyes". The Imam told him: "Allah is the Changer of the hearts and the eyes, but say it as I told you."

Essentially, whenever *Ṭabi'ah* gets the chance, it tries to establish its deity, sparing no effort to do it. AT the beginning, the *Ṭabi'ah*-oriented people were known as the rebels against religion, depending on the social weapon, wealth and power. But later on they could guise their deity under the cover of scientism and scholarly research. The social sciences

could extend man's *Ṭabi'ah* (naturalism) in respect of deity to a great extent. Never before had the deity of *Ṭabi'ah* (naturalism) been so consistent and firm, nor had it found in man's inner being such a position.

Pharaoh, with all his pretensions and claim to deity, did not act so widely, nor were his commands so deeply and strictly carried out. But man, under the cover of the humanities could, in all parts of the world and in all dimensions of individual and social life, make use of his deity and call upon the people to be his servants.

Are only the rabbis and the monks of Christianity and Judaism who practice deity? Do not scholars of the humanities practice it, too? Nobody has listened to the priests more than the scholars of the humanities? Listening to, and obeying, the rabbis and the monks, were worshipping them, and thus it was their deity. Then, so much acceptance from the humanities in the current affairs of life, whose worshipping is it?

There is no branch of the affairs of today's life in which a copy of "What is to be done?" is not put into the hands of the people. Man has reached to such a position in the deity of naturalism that if one used a word, a saying and a movement contrary to the desire of the deity, he would say:

قال لئن اتخذت الها غيرى لاجعلنك من المسجونين

He said: If you take a god besides me, I will certainly make you of the prisoners. (Sūratush-Shu'arā'/29)

The reason for choosing science as a concealment of the deity of our time was the acceptance of the actuality by innatism, as their deity is presented under the cover of scientific terms so as to make it appear real, and whatever belongs to the divine religions they labeled as anti-scientific in order to show them as superstitious and against realities and, thus, to renounce them altogether, while *Fiṭrah* condemns anti-reality and looks for reality. So, the *Fiṭrah*, which were after reality, took the humanities to be real, and, consequently, as they stayed away from non-reality, they also stayed away from religion, as something not real. Therefore, the deity of the *Ṭabī'ah*-oriented people received unprecedented acceptance, and the deity of Allah was unprecedentedly isolated.

It must be noted that in the past times, when the deity of the humanities had not yet raised the banner of man's deity, man's deity appeared in the form of monarchy and kingdom. As already has been said, deity, kingdom and Lordship were inseparable from each other:

قل اعوذبرب الناس، ملك الناس، اله الناس

Say: I seek refuge in the Lord of mankind,
the King of mankind, the God of mankind.
(Sūratun-Nās/1-3)

King, Lord and Allah are together, that is, divinity cannot be taken without monarchy, nor the latter without the former. So, the one who is a monarch has the root of deity in him. If this kingdom and monarchy do not stem from Allah's deity,

they must have stemmed from man's deity. Such is deity. It has a long historical background. In our time it has a particularity, and in the past it had different particularities.

Monotheism is not something that had been implemented by the utterance of a word. Possibly, the utterance of the word might have been the key to the beginning, or the language of expression, but the true monotheism means man's giving up his and others' deities. Therefore, efforts are exerted not to have even a shadow of man's deity, action, saying or conduct. It is then that man becomes free, and it is under this freedom that man starts his true development. Before man becoming free from his *Ṭabi'ah*, there are some natural attachments which deprive him from being so daring to move on the road to evolution. Much as *Fiṭrah* wishes to fly from trivial hopes to the high attachments and attentions, but *Ṭabi'ah*, in the form of being accustomed to the prevailing circumstances, or attachment to low affairs, absorbs man. Actually, the two attractions, one *Fiṭrah* with its traction towards reality and truth, away from attachments and prejudices, and the other with its traction towards the limited and transient lovables, drug man downwards. The duality of this attraction will lead to internal controversies in man.

Through this argument man discovers the truth, and his movement towards a consistent truth will be steadfast — a movement based on moment by moment study founded on deep contemplation, and nature, seeing that the evolutionary movement is against its attraction, tries to find out even the tiniest point of weakness in order to prevent man from continuing the evolutionary travel of his *Fiṭrah*. *Fiṭrah*, on the other hand, being against *Ṭabi'ah*'s traction and its down-

ward fall, exerts all its powers to disclose the ugliness of the course of naturalism.

So, the curious looks of *Fiṭrah* and *Ṭabi'ah* are concentrated on the human movement. The contest between these two aspects of man's existence causes man to be brought up as a researcher and investigator forever, and it is this research and investigation which entail deep knowledge, which, in its turn, brings about a deep love for, and a strong confidence in, the Beginner of existence. Man's procession in this direction is like the moving of the pen on the paper whose surface is not slippery, and paper's resistance to the pen will even thicken the written time. On the other hand, the more the resistance of *Ṭabi'ah*, the slower the movement will be, like engraving on a hard surface, but this would assure the permanency of the engravings. The flowing of water has no resistance to the pen, and thus, it cannot guarantee the preservation of the writings. Inscriptions on a heap of ashes, though possible, yet cannot survive long, and so, there can be no value in such inscriptions, whereas in respect of the stones aging back to many thousands of years preserve the drawing of even a hair of an eyelash. The more the resistance the longer the permanency.

Therefore, the severe resistance of *Ṭabi'ah* against the line of *Fiṭrah* makes the inscriptions of *Fiṭrah* consistent for ages and generations. Those who, despite the many difficulties, could engrave the writings of *Fiṭrah* on the surface of *Ṭabi'ah*, had presented the best relics. Nobody could ever impose a particular direction on the godly prophets and the great men of *Fiṭrah*, nor dissolve them within itself. There was no avail in the threatening of men of power, in the in-

ducements of the wealthy, in the forgery and deceit of the corrupt, nor in the pressure of the unintentional, but deceived, masses of the people.

Regarding *Ṭabi'ah* in childhood as to be like a big prince is to help it to grow up and to have its opinions, direction, values, toughness, courage and boldness, in order to become prepared for receiving the inscription of the line of *Fiṭrah*. During childhood, the idols of the figurative powers must be destroyed so that the child may pay attention to nobody and to nothing, and that *Ṭabi'ah* may appear openly, and that when *Fiṭrah* appears, *Ṭabi'ah* may be frightened by nobody and nothing. It removes all fears to make way for fearing Allah, and to do away with all anxieties to be anxious only before Allah, severing all hopes in all powers to have the hope of *Fiṭrah* appear in him. In fact, the period of educating nature is the renouncement of polytheism, and the period of the appearance of *Fiṭrah* is the rise of monopolism.

Ali (A.S.), defending his son, al-Hasan (A.S.), for his conduct towards the man whom he saw sitting on the *minbar*, shouting at him, before the *ummah*, to get down from his grandfather's seat, says: You do know, as well as the people of al-Madinah, that al-Hasan used to come to the mosque where his grandfather was in the *sujūd* and he cleaved his way to him and climbed on his back. The Prophet (S.A.) in this case would rise, still in his *salāt*, putting one hand on his knee and with the other supporting al-Hasan on his back. In other instances, if al-Hasan arrived while the Prophet (S.A.) was delivering a speech, you and the prophet of al-Madinah know that al-Hasan used to go to his grandfather to climb up his shoulders and sit there with his legs dangling on the

Prophet's chest, the shining of his anklets seen from the other end of the mosque, while the Prophet continued his speech." This is the stage of educating nature — the stage of doing away with fear, greed, attachment and being afraid of the people.

Educating the Child's *Ṭabī'ah* and *Fiṭrah* in Islam

If the child is not prevented from getting accustomed to *Ṭabī'ah*, the rise of *Fiṭrah* or its maturity after puberty, will be effectless. Therefore, the child's becoming accustomed to the deity of the others must be cured in childhood such that the child would recognize the meaning of "There is no god". If "There is god" is enacted in childhood, *Fiṭrah* will have no difficulty with "but Allah". The original problem in the way of "but Allah" is the *Fiṭrah* of "there is no god".

If the child becomes a target from all sides of those around him, small and big, he will be contradictory in his complicated behavior, contradictions caused by the contradictory guiding and instructions of those surrounding him, who take him to a world of their contradictions. He dares not to manifest his feelings, and his feelings will have no chance to experiment and develop. He will have no opportunity to bud and bloom. Among the harsh and rough atmosphere around him, and under the storms of the others' treatments, all the buds of his tender feelings will drop off. So, it is recommended to forbear the child's tendencies so as to give him a chance to show out his attachment, affection an feelings.

When the flow of the feelings goes on, the question of security, which is the principal difficulty of *Ṭabī'ah*, can be set

right by *Fitrah* understandings. This very family which brings up the child so free in his childhood, teaches him to be hard upon *Tabi'ah* in his adulthood.

Narratives relate that during the apparent Caliphate of the Imam Ali (A.S.), there were a few pots of honey in the public treasury entrusted to the treasurer. Al-Hasan ibn Ali (A.S.) who had recently formed a family, received a guest. He had not yet received his share of the honey, and he had nothing else to offer to his guest. So, he went to the treasurer to get some of his due honey. The treasurer accepted. On Ali's inspection of the treasury he realized the emptiness of a pot. Asking the treasurer about it, the man told him the story. Ali (A.S.) summoned Al-Husayn (A.S.) and questioned him about the case. Al-Husayn ibn Ali (A.S.) explained the situation. Ali (A.S.) raised his whip, but al-Husayn (A.S.) conjured him by Ja`far [his martyred uncle]. Ali (A.S.) felt leniency towards him and lowered his whip and said: "May my father and mother be your ransom! Why did you take your share before the others?"

During the teaching the child "there is no god", he is left so free that in the final "but Allah" he can be questioned like this. The one who can withstand such severities is the one who had, in his childhood, the chance to develop his personality.

The exact servitude to God can be performed only by the man whose personality had, as a child, the capacity. Offering the necessary space to the child and his personality will be the criterion for forbearing his surroundings. The one who has unbearable companions around him is like a small fish in the water, and his personality is legally small, while man is

created in such a way that the last word is spoken by him, not by the circumstances nor what is outside him. Thus, man, as a child, discovers how to pass through those who surround him. It is possible that *Ṭabi'ah*'s deity, under the pressure of the severity of the surrounding groups, during adulthood explode. Yet, finally, *Fiṭrah*, with all its objections and problems, warns man. It is man who will have to choose between *Ṭabi'ah*'s deity and the servitude of *Fiṭrah*.

At any rate, concerning renouncing other deities and individuation, *Ṭabi'ah* backs *Fiṭrah*, but concerning its own deity it opposes *Fiṭrah*. So, childhood helps the child to go ahead in his evolutionary course through renouncing all deities other than Allah's. Then, the period of the rule of *Fiṭrah* appears, that is, the seven-years servitude. In these seven years of servitude he learns that the rule of *Fiṭrah* over *Ṭabi'ah* is not so difficult. When the *Ṭabi'ah* of a child obeys the child's guardians and remains obedient for 7 years and moves accordingly, the age of 14, which is the age of youth and maturity of *Fiṭrah*, together with the softness of the 7-year, or the *Fiṭrah* about to reach maturity, form a collection which, if resorted to for consultation, can leave behind the training terms of the future social management. These 7 years of ministry, cause *Fiṭrah* to think and to guide. During this period, it tries its will, taking decisions and leading the circle around it, sot hat it may be prepared, after the 7-year ministry, to undertake the direct leadership of its life in the society.

Once again we refer to the *ḥadith*:

الولد امیرسبع سنین و عبد سبع سنین و وزیر سبع سنین
ثم خل سبیله

"A boy is a prince for seven years, a slave for seven years, a minister for seven years, then let him go." The roles of *Ṭabi'ah* and *Fiṭrah* in these four stages are clear.

In the first seven years, *Fiṭrah* and *Ṭabi'ah* are in the state of budding, and man, who is a collection of *Ṭabi'ah* and *Fiṭrah* is in the state of trying the new world. The more he fears those around him, the more the appearance of the child's "self" encounters barriers. It is true that *Ṭabi'ah* has a deity, but in the first 7 years, in which man's weakness and inability the older men are obvious, *Ṭabi'ah*'s deity has less opportunity to manifest itself. During this period the danger of polytheism and of the deity of the others is much more than declaring oneself a deity. So, those who are around the child in this period are advised to let the child rise up, issue orders, have demands and feel that they take his commands. In this case, *Ṭabi'ah* does not move towards polytheism and others' deities, while *Fiṭrah* moves towards its true position, i.e. leading *Ṭabi'ah*.

In commanding *Ṭabi'ah*, *Fiṭrah* assumes its right and essential position, yet it also has its position in obeying the orders of the truth and reality. So, regarding the child of 7 years as a prince hurts neither *Fiṭrah* nor *Ṭabi'ah*, but if he is supposed to obey orders in this age, it will benefit neither *Fiṭrah* nor *Ṭabi'ah*, because *Fiṭrah*, unknowingly accepts and if it moves unknowingly, its movement will be to a direction quite contrary to that of *Fiṭrah*, and *Fiṭrah*, in action, unknowingly sets down, while *Ṭabi'ah*, by way of self-flattery, shows off. In such a case, *Ṭabi'ah* overrules *Fiṭrah*.

The reactionary and deviating movement in man paves the way for the rule of *Ṭabi'ah* over *Fiṭrah*. *Ṭabi'ah* has no difficulty with polytheism. Nor has it any difficulty with the deities of the others over itself. It accepts even its own deity within the frame of the other's deity. That is, it accepts the others' deity including its own. The *Ṭabi'ah* of one's deities so sweet to one that the bitterness of thousands of others' deities is endured because of that sweetness. Thus, the first 7 years of commanding are the grounds for he government of *Fiṭrah* over *Ṭabi'ah*. It is *Fiṭrah* which tries the experiment of commanding over *Ṭabi'ah* and prepares the grounds for the appearance of its steadfastness in respect to others, and, like the child who has particular purity, it tries to make use of the post of commanding. Everything seen from al-Hasan ibn Ali, as a child, was but an expression of his feelings and affection towards his great grandfather.

Longing, fondness and affection and their means belong to *Fiṭrah*. When the great grandfather is in the *sujūd*, this longing lover, without any deterrent, throws himself upon him. If al-Hasan had refrained from heading to his grandfather for fear of the people and feeling awe of the congregation, it would have been a preliminary to polytheism and to servitude to other than Allah, But as al-Ḥasan (A.S.) paid no attention to the masses, the sign of rejecting servitude to other than Allah appears clearly. When al-Hasan loves the one who shows affection to him, he thanks the benefactor, and thanking the benefactor is monotheism, and monotheism stems from *Fiṭrah*. He comprehends today the affection of the benefactor, and this comprehension manifests itself in the form of running to him and throwing himself into his arms. This love

for the benefactor changes in maturity, into returning to Allah and servitude to the Creator.

Fiṭrah is loyal, but *Ṭabi'ah* is mere selfishness and deity. So, acknowledging others' rights is contrary to the selfishness of nature. Thus, the prominent qualities of *Fiṭrah* have during childhood better grounds than *Ṭabi'ah* to appear. The reason for so much corruption and crime in the world is that corruption and crime are destruction, and destruction is easy. Purity and cleanliness are construction, and construction requires coordination and many other factors. Construction is order, and destruction is disorder.

Anyhow, since *Ṭabi'ah* (naturalism) is a destructive action, it is easy, and since *Fiṭrah* (innatism) is construction, it is difficult. So, as *Ṭabi'ah* (naturalism) is numerous in the world, it cannot be an evidence that in the first 7 years granting the child commandership was the reason for saying that *Ṭabi'ah* (naturalism) should govern *Fiṭrah* (innatism). In other words, the rise of *Fiṭrah* requires less time than the rise of *Ṭabi'ah*. Let us have a look at the qualities of *Fiṭrah* and *Ṭabi'ah*. *Fiṭrah* accepts purity, beauty, serenity, truthfulness and avoids meanness, greed, cowardice, haughtiness and conceit, while *Ṭabi'ah* cherishes meanness, greed, haughtiness and pride. Purity appears more in the first 7 years. Impurity and deceit appear in the second 7 years, when rivalry and superiority appear, envy, pride, deceit and the like take shape in practice. So, granting commandership to the child in the first 7 years helps in the eminence and appearance of *Fiṭrah*, and when the danger of the government of *Ṭabi'ah* over *Fiṭrah* is not yet felt.

The second 7 years is the beginning of monopoly and ego-

tism. In this stage, the child's servitude to those who worship Allah paves the way for preventing the rule of *Ṭabi'ah* over *Fiṭrah*, but the connection between *Fiṭrah* and obeying the older people in the second 7-year is a good one, because the child's obedience of his superiors who take Allah as their superior, is a kind of obeying Allah. This period is the time for *Ṭabi'ah*'s austerity and guidance for *Fiṭrah*. *Fiṭrah* sees its teacher as well as its ruling nature. Although in this stage obedience comes before commanding, but in the second 7-year, obedience is a help to the rule of *Fiṭrah* over *Ṭabi'ah*.

The third 7-year period, during which the child can, somewhat, express his opinion about many things, is a kind of freedom and showing personality. This means giving personality to *Fiṭrah*. It is in this atmosphere of respect and esteem that *Fiṭrah* develops. Any section which forms grounds for development is the grounds for government. When it is the grounds for the development of *Ṭabi'ah* the grounds will be for the government of *Ṭabi'ah* and the captivity of *Fiṭrah*, and vice versa. So, man has two personalities. The best man has his *Ṭabi'ah*-personality, and the danger of self-deity threatens him, and the worst man has his *Fiṭrah*-personality and the possibility of his movement towards servitude is probable. The advice that we must not give up hope in the worst man, as his being changed and reformed is possible, is based on the recommendation of the Qur'ān:

ولاتيا سوا من روح الله انه لا يايس من روح‌الله الاالقوم الكافرون

And do not despair of Allah's mercy, surely no one de-

spairs of Allah's mercy except the disbelieving people. (Sūratu Yusuf/87). Or His saying:

افأمنوا مكر الله فلا يأمن مكرالله الا القوم الخاسرون

Do they, then, feel secure from Allah's scheme? None feels secure from Allah's scheme except the losing people. (Sūratul A'rāf/99)

These *āyahs* are true testimonies to the fact that both *Ṭabi'ah* and *Fiṭrah* are present in man. The most favorite person says:

الهى لا تكلنى الى نفسى طرفة عين

O Allah, do not leave me to myself even for a twinkling of an eye. This feeling of insecurity and of danger is because of one's *Ṭabi'ah.* It guarantees immunity and purity, since he does not accept to be left to himself even for a movement. He becomes infallible and Allah protects him.

A traditions says:

العلم ينادى بالعمل فان اجابه و الا ارتحل

Knowledge calls for action, if (not) responded to, it will be leave. Knowledge does not mean here general informa-

tion and what is memorized in the mind, but it means knowing the good and bad, good deeds and evil deeds, the same as "ignorance" does not mean illiteracy. If we carefully scrutinize these two *āyahs*, we will clearly realize the direction taken by Yusuf (A.S.) in respect of encountering the obtaining circumstances and suppressing his *Ṭabi'ah*. In this situation Yusuf talks to his Lord and says:

رب السجن احب الىمما يدعوننى اليه والا تصرف عنى
كيدهن اصب اليهن واكن من الجاهلين

My Lord, I like prison more than that to which they invite me, and if you fend not off their wiles from me I shall tend to them and become of the ignorant. (Sūratu Yusuf/33). No one would think that Yusuf intended to say that he would become of the illiterate, or that he would forget his knowledge. Ignorant refers to the *Ṭabi'ah*-oriented, as knowledgeable refers to the *Fiṭrah*-oriented persons.

The *āyah* saying

انما يخش الله من عباده العلما

Indeed it is the knowledgeable of His servants who fear Him. (*Sūratu Fāṭir*/28), is indeed an undeniable fact. But nobody can ignore that it is the scholars who write deviating subjects and draw the plans for the destruction and corruption of the people. So, it is not that the evil scholars are god-fearing. Knowledge in the Qur'ān means light and under-

standing. The Qur'ān is *Fiṭrah*-oriented, and mans' light is from his *Fiṭrah*, that is, it is the *Fiṭrah*-oriented scholars who are intended. By saying that in the creation of the heaven and the earth there are signs for the worlds, the Qur'ān does not refer only to the literate men. It is possible that somebody can write, but cannot read the writings of the world so as to be a guide for him to monopolism. The Qur'ān refers to ***ulul albāb*** (people of acumen):

ان فی خلق السموات والارض و اختلاف اللیل و النهار
.... ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار

Surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of acumen. Those who extol Allah, standing, sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth, (saying): "Our Lord, You have not created this in vain, glory is Yours, protect us against the torment of the Fire." (*Sūratu Āli 'Imrān*/190-191). Who are those men of acumen? Are they the conscious intelligent? If it is so, then the most evil people of the world are the most intelligent and ingenious of them. Who are the acumen who, if they look into the heavens and the earth, understand their meaning? They understand what is meant by the heavens, the earth and the alternation of the day and the night, while the others just look at the appearance of all these with amusement.

The men of acumen busy themselves with the very truth, the truth united with playing and amusement, and the truth of

the others.

The course and the conscious evolutionary movement of men of acumen is the very original essence of humanity, as if the *Ṭabi'ah* is the crust, and *Fiṭrah* is the kernel. The one who has kept *Fiṭrah* active would understand through it, and the one who pays little attention to *Fiṭrah* is as though one has let it out of his hand, and tended towards emptiness and became alien to himself.

The Qur'ān says that the one who can read the inscription of creation, and find in the pages of the day and the night, as one turns over the leaves of the book of creation, things worthy of reading, is the one who has not lost himself nor his humanistic content. Only the one who has not lost his own truth can understand the truth of the universe, and such one is none but the *Fiṭrah*-inclined one.

ان فی ذلك لذكرى لمن كان له قلب اوالقى السمع
وهو شهيد

Surely there is a reminder in this for him who has a heart or lends ear comprehensively. (Sūratu Qāf/37) The Qur'ān is a sign. The events of the ancient are signs, as a word is a sign denoting a concept, or a name which stands for the named. These are signs for facts. But as not all who hear the name can recognize the named, or on hearing a word they may not understand its concept (except those who already knows the relation between the name and the named). In these cases, too, to be a sign is connected to competence. Those who belong to *Fiṭrah* seem to belong to that special language, the

language of creation which they understand.

Therefore, the *Fiṭrah*-oriented man, with bodily presence, lends his heart and ear to the message, while the *Ṭabī'ah*-oriented man, though present in body, yet his thoughts are engaged in self-indulgence. When he listens with his ears, his heart is somewhere else. Even harkening and discerning are, in a sense, of *Fiṭrah* (innatism), as the Qur'ān says:

يا اولى الابصار

O you who have eyes! (Sūratul Ḥashr/2)

Or:

اوقوله: لقوم يسمعون

For a people who would hear (sūratu Yūnus/67)

Or:

اوقوله : ام تحسب ان اكثرهم يسمعون اويعقلون ان هم الا كالانعام بل هم اضل

Or do you think that most of them do hear or understand? They are but like cattle, nay, they are straying farther off the path. (*Sūratul Furqān*/44). These signs are related to both the *Fiṭrah*-oriented and the *Ṭabī'ah*-oriented people, and, if the expressions and the words are diverse, it is because of the different degrees of *Fiṭrah* (innatism).

Yūsuf (A.S.) was not afraid of not being able to read a

book, he was afraid of not being able to read the book of creation, because if he felt attachment to the playfulness and coquetry of the beautiful women of Egypt, what kind of reason, understanding, comprehension and freedom would remain for him? This attachment is a trouble and an arrest which prevent the mind from freedom.

The *Fiṭrah*-oriented is the one who is free, not captured by *Ṭabī'ah*. Knowing that the ignorant means the *Ṭabī'ah*-oriented person, while undoubtedly, the knowledgeable, as a Qur'ānic term, means an *Fiṭrah*-oriented person.

It is possible that *Ṭabī'ah* (naturalism) and *Fiṭrah* (innatism) may be expressed differently: hearing, seeing, understanding, brains, intellect, knowledge, mind, ear and heart are all *Fiṭrah* expressions, and being incapable of hearing, seeing, understanding, and having no brains etc. Are *Ṭabī'ah* expressions, because *Ṭabī'ah* was not created to govern man, but to serve him.

Capitalism is a kind of *Ṭabī'ah* (naturalism), in which the capital, instead of serving man, rules him and puts him at the disposal of the capital. This question, with the apparently a trivial thing of usury and interest, on one hand, and *al-qarḍul ḥasan* on the other hand, ends for the former with the capital's rule over man, and the latter ends with putting the capital at man's service. When man serves the capital, there remains for him nothing save *Ṭabī'ah*, because the absolute rule of capitalism cannot contain *Fiṭrah*.

Fiṭrah has its own direction and, accordingly, it has particular qualities, spirituality and morals, none of which can be in harmony with the process of giving or taking interest, as this means either giving a tribute to others or taking it

from the others. The taker imposes injustice and the giver accepts injustice, while *Fiṭrah* neither imposes injustice nor accepts it. But *al-qarḍul ḥasan*, with its simplicity and commonness, plays a very important role in replacing the rule of capitalism with the rule of man, because every person having no capital, but has the ability of understanding and management, can change, with *al-qarḍul ḥasan*, into a sound and healthy capitalist. In this case the capital will be in the hands of a managing and prudent person who can put the capital into circulation, and the earned profit, instead of going back to the capitalist leader, remains in the hands of the taker of the loan. Therefore, under the system of *al-qarḍul ḥasan* all the poor and the deprived are potential capitalists, who, under the profit-seeking system, would have been potential means of exploitation. In the system of paying and receiving interest all the people are potential servants of the capitalists.

The phenomenon which is planned for man, when dragging him behind, corrupts him and itself. But when that phenomenon moves behind man, man will develop and the phenomenon itself will be reformed and perfected. Anyhow, the question is that which is better to be ruled, if put to rule, would be lost itself and cause the others to be lost, too, and that which is better to rule, if ruled over, would be lost itself and cause the others to be lost, too.

Fiṭrah is the section of unlimited communication, and *Ṭabi'ah* is the limited one. If the limited is to be in the unlimited, *Ṭabi'ah* must be a followed of *Fiṭrah*, and as the unlimited cannot be contained in the limited, *Fiṭrah* cannot be contained in *Ṭabi'ah*. In fact, it is either *Ṭabi'ah* that should be omitted altogether. Let us now see what would be the ef-

fects of omitting *Fiṭrah* on man's life, and what effect the presence of *Fiṭrah* would have on it.

As *Ṭabi'ah* is always confined within the siege of its own individuation, it will be like a hole or a pool of thousands of cubic meters of water, but with no connection whatsoever with any flowing source, no matter how much perfection, awareness, genius and extra power *Ṭabi'ah* may possess, while *Fiṭrah* is like a deep well connected with an ever-flowing source of a spring. If the world of a *Ṭabi'ah*-oriented person is compared with a *Fiṭrah*-oriented person, the *Fiṭrah*-oriented person will be more precious than all of that, cause he is connected to infinity, and how much the infinity may decrease, it will not affect him, while the limited, not withstanding how large and enormous it may be, comes to an end at last.

The *Fiṭrah*-oriented man finds his way to the infinite through his *Fiṭrah*, and the more they take from it, the more it increases.

The man who has severed his connection with *Fiṭrah*, is empty-handed, much as knowledgeable, informed and wealthy he may be. But the connected to *Fiṭrah*, much as he may be under the pressure of poverty, loneliness and humility, his connection with the very Beginning grants him richness and wealth, and renders him needless.

Those who deprive man from *Fiṭrah*, actually deprive him from man's greatest wealth and capital, and those who take people connected with their *Fiṭrah*, actually put the greatest treasure at their disposal. True wealth and capital are connection of the limited to the unlimited. No other wealth and capitals can ever make for being short of this connection.

The courage which man gets from being connected to the unlimited is incomparable with the courage obtained from being connected to society and the masses who grant man his morale. So, those who lose their belief in being connected to the unlimited, which is the grounds for *Fiṭrah* (innatism), are, with all their wealth, poor in practice, while those who attained to this connection are, with all their poverty, free from want.

'Ali (A.S.) talking about the prophets, says: "Allah the Glorified, has sent the prophets such that what appeared of their conditions to the people was scanty and limited, while, as far as determination and will are concerned, they are firm and resolute. They lived in such a poverty and need that would grieve the eye and the ear for seeing and hearing about it. But they were so contented that their hearts and eyes seemed in no need at all."

The *Fiṭrah*-oriented men have always left behind oceans of *Ṭabi'ah*-oriented masses along the whole of history.

Imam Jafar As-Sadiq (as)
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